Harvard College
Library

FROM THE BEQUEST OF

JOHN HARVEY TREAT

OF LAWRENCE, MASS.

CLASS OF 1862

Do Not Photograph

Microfilm on file

No

Harvard College
Library

FROM THE BEQUEST OF

JOHN HARVEY TREAT

OF LAWRENCE, MASS.

CLASS OF 1862

Do Not Photograph

Microfilm on file

No

ἜΣΧΑΤΟΣ ἘΧΘΡΟΣ.

OR THE

DEATH of DEATH

IN THE

DEATH of CHRIST.

BEING

A NARRATIVE of the First DEATH, as the MISTRESS of MORTALS, and EMPRESS of the UNIVERSE.

Consisting of various Sections, and Directions (as appears by the Index) in order to a holy LIVING, and happy DYING.

By *R. MAYHEW*, Minister of the Gospel; Author of *Love to the Life*, and the *Paternal Gift*.

Job 30. 23. *I know that thou wilt bring me to death, and to the house appointed for all living.*
1 Cor. 15. 26. 55. *The last Enemy that shall be destroyed, is Death. O Death! where is thy sting?*

Nil sic revocat a peccato, quam assidua Mortis meditatio. Bern.
Quis intelligit se quotidiè mori? Sen.

LONDON, Printed by *Thomas Snowden*, for the Author, in the Year 1679.

TO THE

Candid and *Cordial*

READER.

Reader,

A Reflection of four things (the *Immutability* of *God*; the *Mutability* of the *World*; the *Immortality* of the *Soul*, and the *Mortality* of the *Body*) have been *alaruming* unto this *Eſſay*, and *alluring* this *Narrative of* (pale) *Death*, the *Miſtreſs* of *Mortals*, and *Empereſs* of the *Univerſe:* To theſe *diſtinctly*.

The *Immutability* of *God*. *Man*, is *mutable*, but *God* is *immutable*. *I am Jehovah, I change not, therefore ye Sons of Jacob are not conſumed.* The *moſt* of *Men*, are *mutable as the Moon*, which (ſcarcely) *abideth* two daies in a *ſhape*; but, *God*, is *immutable*. Under all the *Changes* that are made (by) *Man*; yea, under all the *Changes* that are made 1. Mal. 3. 6.

(by) *God*, there are no *Changes* made (in) *God*. *He is the Father of Lights,* Jam. 1. 17. *with whom is no variableneſs, neither ſhadow of turning.* He, is the Father of *Lights*, not of *Light*. *God*, is compared to the *Sun*, but his *Light* is much *perfecter*. The *Sun*, is the *Body* of *Light*; but, *God*, is the *Father* of *Lights*; of all Light *Æthereal*; *Natural*; *Spiritual*; *Cœleſtial*. The firmamental *Sun*, hath its *Turnings*, and annual *Departures from us*; it *riſe*, and *ſet*; may be *clouded*, and *eclipſed*; but, *God* (in ſome *ſenſe*) riſeth not; ſetteth not; departeth not. *He is nigh unto* Pſal. 145. 18. *all them that call upon him*; *unto all them that call upon him in truth*. There is not (only) no *turning* in *God*, but (alſo) not ſo much as the *Shadow* of it, nor the leaſt *Imagination* of a *Shadow*.

2. The *Mutability* of the *World*. The *World*, is a *Maſs* of *Mutabilities*; every *Man*; every *State*; every *Thing*, is (as it were) a *Planet*, whoſe (*ſpherical Revolutions*) are ſome of a (longer,) and ſome of a (ſhorter) *continuance*. Cardinal Bourbon. as That *Cardinal* was an (*Atheiſt*, as well a *Papiſt*) who *preferred* his part in *Paris*, to his part in *Paradiſe*. The *World*, is a *Fools* Paradiſe, and its *Motto* is, *This*

Some-

Something, is Nothing. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they fly away as an Eagle towards Heaven. The whole Turkiſh *Empire* (ſaith one) is but a *crum*, that the *Maſter* of the *Family* caſts to a *Dog*. Who but the *Alexanders*, and *Cæſars* of the *World*, the *Nebuchadnezzars*, and *Nimrods* of the *World*, the *Pharoahs*, and *Pompeys* of the *World*, that have been (ordinarily) the *Lords* of the *World*? *Riches*, are *uncertain*. *Truſt not in uncertain Riches*: In the *Uncertainty* of *Riches*; ſo the *Greek*. *Riches*, are *unſatisfying*. *He that loveth ſilver ſhall not be ſatisfied therewith, nor he that loveth abundance with increaſe*. *Riches*, are *unprofiting*. *Riches, profit not in the day of wrath, but Righteouſneſs delivereth from death*. *Riches*, either *leave* us, or are *left* by us: They are not *Food*, but *Fewel* to *Deſire*: They are like *Salt-water*, the more we *drink*, the *drier* we are. *Riches*, are like the *Apples* of *Sodom*, more in *ſhew*, than in *ſubſtance*, and if *touched*, they *crumble* to *ſulphur*. *Riches* (ſaith one) are a *ſweet poiſon*. The *World*, and the *Soul*, muſt *part*, or *Chriſt*, and the *Soul*, will not

Hoc aliquid, nihil.

Prov. 23. 5 Luther.

ἀδηλότητι. 1 Theſ. 6. 17.

Eccl. 5. 10

Pro. 11. 4.

Aut deſerunt, aut deſerentur.

Dulce Venenum. Bern.

meet. The two *Poles* will (ſooner) *meet*, than the *Love* of *Chriſt*, and the *Love* of the *World*.

3. The *Immortality* of the *Soul*. In (this) *World*, the *Body* was firſt, and then the *Soul*, but in *Heaven*, the *Soul* is firſt, and then the *Body*. If the *World* (ſaith one) be the *Book* of *God*, then the *Soul* is the *Image* of *God*. Another (calls the *Soul*) the *Glaſs* of the *Trinity*. The *Soul*, is worth more *Worlds* than (this) world hath *Souls* in it. The *Soul*, is *precious*. *The precious Sons of Sion*. Precious *Sons*, having precious *Souls*. And, as the *Soul* is *precious*, ſo the *Redemption* of the *Soul* is *precious*. Oh how highly did Chriſt *prize* it, when his *Veins* were breathed, and his *Vitals* let out to *redeem* it! *He became obedient to Death, even the Death of the Croſs*. The *Soul*, is the *Breath* of *God*; the *Beauty* of *Man*; the *Wonder* of *Angels*; the *Envy* of *Devils*. The *Body* is but the *Cabinet*, the *Soul*, is the *Jewel*, and this is *immortal*. *Then ſhall the Duſt* (that is the Body) *return to the Earth as it was, and the Spirit* (that is the Soul) *unto God who gave it*. *Chriſt*, and the converted *Thief*, do go from *Croſs*, to *Crown*; from *Earth*, to *Heaven*. *To day*

Origen.

Plato.

Lam. 4.2.

Pſal. 49.8.

Phil. 2.8.

Eccl. 12.7.

day ſhalt thou be with me in Paradiſe. Luke 23. 43. The *loſs* of the *Soul*, is a *conſiderable* loſs; a *comprehenſive* loſs; an *irreparable* loſs; *What can be given in Exchange for the Soul?* Mark 8. 37. The *Loſs* of the *Soul*, is a kind of an *infinite* loſs, for it is the *loſs* of an infinite *God*, and this God a God of *infinite Love. The Lord, is good to all, and his tender mercies are over all his works.* Pſal. 145. 9. The *Soul*, is a *Bloſſom* of *Eternity*, and hath a *Stamp* of *Immortality. Man*, hath a *Soul*, which *Death* it ſelf *deſpaireth* how to *kill. Fear not them which kill the Body, but are not able to kill the Soul.* Matth. 10. 28.

The *Mortality* of the *Body. Man*, is *Mortal*, and not a *Match* for *Death. Our Fathers, where are they? and the Prophets, do they live for ever?* 4. Zach. 1. 5. To be a *Man*, is to be a *Sinner*, and to be a *Sinner*, is to be *Mortal.* As it is true, what *Man* is he that *liveth*, and *ſinneth* not? It is as true, what *Man* is he that *ſinneth*, and *dieth* not? *What man is he that liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the power of the grave? Man*, is but a *Wink* of *Life:* Pſal. 89. 48. The Heathens *Emblem* for *Life*, was an eye *open*, and for *Death* an eye *ſhut*; as if there were no *material* difference *Oculus apertus, & oculus clauſus.*

Job 30.23 between the *living* and the *dying*, but the *Twinkling* of an *Eye*. *Death*, is the *Circumference* of the *Universe*, and every mans *Line* meet in this *Circumference*. May not every *Individual* say, as *He* did? *I know that thou wilt bring me to Death, and to the House appointed for all living*. From the *Womb*, to the *Tomb*, is the *Motto* of *Infant-Man*.

Ab Utero, ad Sepulcrum.

Reader, a *Reflection* upon these things (together with Gods *Glory*, thy *Good*, and my *Good*) have *encouraged* unto this *work*, though I be the *Benjamin*; the *Least*; the *Last* of my *Fathers* House. The *work*, is *good*, though the *workman* be *bad*. The *Subject*, is *Death*; wonder not, for no sooner did we *begin* to *live*, but we *began* to *die*, and shall *continue* dying, until we be *swallowed* up of *Death*. We *dwell* in *Clay-Houses*, and our *Bodies* are *Clay-Builts*. The *School-men* say, that a good *Thought*, is Grace *infused*; a good *Word*, is Grace *effused*; a good *Work*, is Grace *diffused*. I would not *out-bid* my *self*, neither would I know any thing by my *self*, but my *sin*; but, second *Thoughts*, and *Reviews*, may *better* the *first*, if not be better than the first. Many (with my self, though not so much as

Gratia infusa; effusa; diffusa.

as my ſelf) may ſee, that what is *mended*, needs *mending*, and what is *bettered*, needs *bettering*; yea, the *beſt* (ſometimes) not good *enough*, to be called *good*. It could never be ſaid of any *one*) but that *only One*, *Chriſt Jeſus*) that he did all things well. *I find no fault in this man; this man, hath done all things well; this man hath done nothing amiſs.* I am not altogether *inſenſible*, that my *Thoughts* are very ſhort of *Things*, and that my *Words*, are far ſhort of my *Thoughts*; I dare not (therefore) be ſo *peremptory* concerning (this) *Writing*, as *Pilate* was concerning (his) when he ſaid, *What I have written, I have written.* To give a *penny*, is *below* an *Alexander*; he will give a *City*. To give *Farthings* and *Fragments*, is *below* the *Majeſty*, and *Magnificence*; the *Grandeur*, and *Glory*, of *Princes*, and *Potentates*: *Araunah* (*as a King*) *gave unto David.* But, *Reader*, a *penny*, to *Me*, may be as much as a *pound* to *Another*: Had I more, thou ſhouldeſt have it. Goats hair, *contributed* to the *Erection* of the *Tabernacle*; and the two *Mites* (which made a *Farthing*) received a *welcome* into the *Treaſury*. I have formerly ſent (through *impor-*

Emendata, are *Emendanda*.

Luke 23. 4, 41.

John 19. 22.

importunity) two little-little *Tracts* into the *World*; the one entituled (*Love to the Life*) the other (*A Paternal Gift*:) The *Author*, and *Actor* of *Grace* (Chriſt Jeſus the Lord) by his *Bleſſing*, hath made way for them into the *Hands*, and *Hearts* of many; *Glory to God in the Higheſt*; which hath (among other things) encouraged the ſending of this third *Tract*, as a *Modicum*, and *Morſel*, and *Mercy*, into the world alſo, which is Mans laſt *Scene*, in the acting (whereof) he goeth off the *Stage*; not altogether *deſpairing*, but *hoping*, that this (alſo) through the ſame *Bleſſing*, will meet with the like *Entertainment*, and *Welcome*, from thoſe who are *acquainted* (with) *Chriſt*, and *acquitted* (by) *Him*.

Earl of *Marlborrough* to Sir *Hugh Pollard*: Dying, and dead mens dying words. *p.* 2.

Reader, it was the ſaying of an *Earl* (not long before his death) in a Letter of his to a *Knight*, as followeth; There is a certain thing going up and down the world, called *Religion*, that (how *dreſſed* ſoever) *loſeth* not its *Being*; the great, and good *God*, hath not left it without a witneſs, more, or leſs, ſooner, or later, in every mans *Boſom*, to direct him in the *purſuit* of it. The *Truth* of *Religion* (ſaith one) is not to be judged

Bullinger.

by

by the *Proſperity*, or *Averſity*, of the *Profeſſors* of it. Moſt (if not all the Learned men in the world) have found, that the *Notion* of *God*, and *Religion*, is the firſt *engraven* (in) and the laſt *defaced* (out) of the *Minds* of *Men*. A great perſon, left this *Teſtimony* behind him concerning *Chriſtian-Religion*, that the (ſincere) profeſſion of it, had in it *Sweets*, and *Joys*, that *Courts* were *Strangers* unto. The reaſon (ſaith one) why *Julian* and all other *Apoſtates*) ſlight *Religion*, is, becauſe they do not *underſtand* it. *Religion*, is a *perſons* Intereſt; a Nations *Intereſt*, how *infatuated* ſoever *perſons* of worldly *Grandeur*, and *Glory*, may be. This, is the *Religion* of the *Papiſts*; *He*, that ſhall aſſaſſinate a *King* (in *Zeal* for their *Religion*) ſhall be *canonized* for a *Saint*. Ah *Religion*! ever to be *abhorred*, and *dreaded*, by thoſe that are not of it; as being reſolved to *propagate* it ſelf every where, by (ſecret) *Plots*, and (open) *Violence*; by *Fire*, and *Sword*; by *Fraud*, and *Force*. But, what have I to do with thoſe blind, and bloody *Papiſts*? with thoſe children of *Belial*? with thoſe children of *Blood*? Is this *Religion* of *God*, which hath no other way to *promote* and *propagate* it ſelf but by

Earl of *Leiceſter*.

Baſil.

Rolls rebuilding of the City. *p.*177.

Per Fas & Nefas.

by *Fire*, and *Maſſacre*? Is not the *Religion* of the Papiſt *Rebellion*? Is not the *Faith* of the Papiſt *Fancy*? Is not the *Mercy* of the Papiſt *Murder*? Thoſe (born in *England*) are born (ſaith one) in the *Region* of *Religion*; in the *Land* of *Goſhen*; in the *Valley* of *Viſion*: Now, *Religion*, is the *Beauty*, and *Bulwark* of a *Nation*; It is to a *Nation*, as the *Palladium* was to *Troy*, which could not be *deſtroyed*, ſo long as that was *poſſeſſed*: It is like *Sampſons Lock*, which (while he *retains*) he retains his *Strength*, and is *invincible*. *Men*, differ not ſo much from *Beaſts* in *Reaſon*, as in *Religion*; *Religion*, is the higheſt *Reaſon*: What can be more *rational*, than for the ſupream *Truth* to be *believed*? the higheſt *Good* to be *embraced*? the firſt *Cauſe* of all things to be *owned*, and *feared*? and for thoſe who were *made* (by) *God*, and *live* wholly (upon) him, to *improve* all (for) him, and *live* wholly (to) him. It was the will of God, that the *Body* of *Moſes* ſhould be *interred* in a ſecret place *unknown* to any man, to prevent *Superſtition*, and *Idolatry*, among the *Jews*: Now, as the *Angel*, and the *Devil*, ſtrove for the Body of *Moſes* when he was *dead*: And, as ſeven *Cities* contended

Mr. *Neſs*, Chriſtians walk and work.

Verſe 9. of Judes ep.

tended for *Homer* when he was *dead*, though they cared not for him while he *lived*; thus, it fares with *Religion*: Is it not (now) made a meer Eccho? Do not men now ſpeak of it, as of the *Lacedemonian-Nightingale*, *a Voice*, *and nothing more*? Many contend, and conteſt, for the *Carkaſs*, and *Skeliton* of it, few contend for the *Life*, and *Subſtance* of it, which conſiſteth in *Works*, not in *Words*. We ſhould rather be *Agents*, than *Diſputants* in *Religion*. The *Vanity* of the *Head*, is to *argue* much, but the *Sincerity* of the *Heart*, is to *act* much. Look but into the Divine *Mirror*, and there read ſuch *multitudes* of *Truths*, and ſo *precious*, as will take up a mans time were he to live as many *Years*, as *Methuſelah* did *Days*. It is not the (ſubtle) *Head*, but the (ſincere) *Heart*, that ſhall go to *Heaven*. That *Man*, is under a prodigious *Deception*, and *Deluſion*, who hopes to *ſave* any thing by his *Religion*, but his *Soul*. He that ſets up *Religion*, to get any thing by it more than the *Glory* of *God*, and the *Salvation* of his *Soul*, will make a bad *Bargain* of it in the *Cloſe*. It is ſaid of *One*, that he would have *Religion* along with him, ſo *far* as it *lay* in his *way*. Religion, is like

Vox & præterea nihil.

Andronicus.

like cold weather, good for thoſe that are *ſound*, bad for thoſe that are *unſound*. Differences (alſo) about *Religion*, ſhould not make men *careleſs* to have *any*, but *careful* to have the *beſt*. That wicked *Apoſtate*, loved the *worſt* Religion *beſt*, and was a profeſſed *Friend* to all *Foes* of *Goodneſs*. One (being convinced of an Heatheniſh Cuſtom) thought, that *Religion* was not ſo *poor*, as to borrow *Rites* from *Pagans*. The *Polanders* are ſaid to be of all *Religions*: It is ſaid, if a *Man* hath *loſt* his *Religion*, he may *ſeek* it in *Poland*, and he ſhall be ſure to *find* it, or he may *conclude* that it is *vaniſhed* out of the world. May not the ſame be ſaid of *England*, that was ſaid of *Poland*? Let that *Religion* (ſaid one to another) be curſed for ever, which ſhall *wed* men to the *World*, and *divorce* men from *God*. Men, may *differ* in *Religon*, and yet be of the *ſame* Religion; for every *Difference* in Religion, is not a *differing* Religion. Have a care not (only) of the *Profeſſion* of *Truth*, but (alſo) of the *Truth* of *Profeſſion*, leſt (bare) *Profeſſion*, ends not in (bleſſed) *Poſſeſſion*. It is not enough to act a *part*, or *perſonate* Religion, but a man muſt be a *religious* perſon. *He* ſpake

Julian.

Monica.

Poland.

Galeacius, to the Jeſuit.

(ſpake like *Himſelf*) who ſaid, that *Religion* did but *effeminate* mens minds, and *unfit* them for noble *Enterpriſes*. But, why do I *harp* upon this *ſtring* ſo long? I ſhall (only) *add* this, and ſo *cloſe*. Be of that *Religion* which the Proteſtant ſpake of, who (being asked by a *Papiſt*) where his *Religion* was before *Luther*, wittily anſwered, in the *Bible*, where (thy) *Religion* never was. *Clarks* Mirrour, *p.* 39.

Now *Reader*, that the *Eternal God may be thy* Refuge, *and underneath thee everlaſting Arms*; That *Grace* may be *opened* to thy *Heart*, and thy *Heart* unto *Grace*; that the *Bleſſing* of the *God* of *Abraham*, *Iſaac* and *Jacob* may be upon thee; that the *Eternal Spirit* may be with thee, that thou mayeſt *diſtinguiſh* between *Light*, and *Darkneſs*; *Life*, and *Death*; *Truth*, and *Error*; *Gold*, and *Droſs*; *Silver*, and *Tin*; *Flowers*, and *Weeds*; *Corn*, and *Chaff*, is the *Breathing* of his *Soul*, who (through *Grace*) more than deſires (as for *Himſelf*, ſo for *Thee*) that thou mayeſt not *live* to *die*, but *die* to *live*, and (*dying*) ſee the *Death* of *Death*, in the *Death* of *Jeſus*. Deut. 33. 27.

R. Mayhew.

Vita *fugit*; *nulloque* Sono *dilabitur* Ætas;
Sic fugiendo ſolet fallere; Vita *fugit*.

Vita *fugit*; *liquidam velut* Unda *ſupervenit* Undam;
Sic Tempus *trudit* Tempora; Vita *fugit*.

Vita *fugit*; *pars* prima *fugit*, *pars* altera *fugit*.
Tertia *pars fugiet tempore*; Vita *fugit*.

Vita *fugit*; res *dicta ſatis*; res *omnibus æqua*
Cognita; *nòn æquè credita*; Vita *fugit*.

Vita *fugit*; *celeris* Mors *Ultima* Linea *rerum*;
Rerum *tempus edax*; *Vivito*; Vita *fugit*.

THE

THE CONTENTS OF THE BOOK.

SECT. I.

WHether there be a natural, or corporal *Death*, the *circumference* of the *Universe*. Page 1, 2, &c.

SECT. II.

What this natural, or corporal *Death* is, which is the *circumference* of the *Universe*. 4, 5.

SECT. III.

Whether natural, or corporal *Death*, be the *circumference* of the *Universe*. 7, 8, &c.

SECT. IV.

Why natural, or corporal *Death*, is the *circumference* of the *Universe*.

1. *Man* hath *sinned*, therefore *Man* is *mortal* and must *dye*. 11, 12, &c.
2. *Man* is *formed* out of the *Dust*, therefore *Man* is *mortal*, and must *dye*.
3. *God* hath *appointed* Death, therefore *Man* is *mortal*, and must *dye*.

SECT. V.

The *Brevity* of *Life*. 14.

SECT. VI.

The *Certainty* of *Death*. 16.

SECT. VII.
The *Uncertainty* of the *time* of *Death*. Page 17.

SECT. VIII.
The *Impartiality* of *Death*. 19.

SECT. IX.
Directions concerning *Death*, the *Tribute* of *Nature*, and *Law* of *Mortals*.
This *Section* hath a double *Aspect*, looking to a Soul (out) of *Christ*, and to a Soul (in) *Christ*. 20, &c:

CHAP. I.
To the *Soul* (out) of *Christ*.

Direct. 1. Put not far away the day of *Death*.
2. Take not God's *work*, out of God's *hand*.
3. Tremble, for thou may'st *dye*, and be *damned*.
That *Death* is *terrible*, appears by its 22.
1. *Antecedents*. 2. *Nature*. 3. *Consequents*.
Direct. 4. Go to *Christ*, in (whose) *Death*, is the *Death* of *Death*.
Quest. 1. What is this *coming*, or *going* to *Christ*?
Sol. It is a *believing* in *Christ*. 24.
Quest. 2. Is there a *necessity* of *going* to *Christ* for *Salvation*?
Sol. *Christ* is (a) *Saviour*; is (the) *Saviour*.
Quest. 3. But am I *called* to *go* unto this *Saviour* for *Salvation*? 25.
Sol. *Called* thou art, therefore *go*.
Quest. 4. But what shall I be *welcome*, if I *go*?
Sol. *Come* and *welcome*.
Quest. 5. But is not an *Impossibility* imposed?
Sol. He that commands *coming*, concerns himself with *drawing*.
Quest. 6. May a (lost) *Soul* (go) to *Christ*?
Sol. A lost Soul *may* go; *must go*.
Quest. 7. But can a Soul *believe* (in) *Christ*, (without) *Christ*?
Sol. No; but he that *calleth* to come, *causeth* to come.

Quest.

Queſt. 8. What (manner) of *Saviour*, is (this) *Saviour*? Page 26.

Sol. 1. A *merciful*,
2. A *meek*,
3. A *free*,
4. A *deſirable*,
5. A *delectable*,
6. A *faithful*,
7. A *fruitful*,
8. An *incomparable*,
9. An *invincible*.

A fourfold *Conqueſt* hath *Chriſt* made.

1. Over the *World*.
2. Over the *Heart*.
3. Over *Hell*.
4. Over *Heaven*. 31.

10. *Chriſt* is a *full* Saviour.

There is in *Chriſt* a *fulneſs*
1. Of *Power*. 2. Of *Pardon*.
Chriſt *pardons* Sin in reſpect of his

1. *Deity*.
2. *Dignity*.
3. *Mercy*.
4. *Merit*.

There is alſo (in) *Chriſt* a *fulneſs*

3. Of *Light*.
4. Of *Love*.
5. Of *Wiſdom*.
6. Of *Righteouſneſs*. 35.

The *Law* required a threefold *Righteouſneſs*.

1. *Habitual*. 2. *Practical*. 3. *Paſſive*.

Wherein, the *Law* threatned

1. A *Privation* of *Comfort*.
2. An *Infliction* of *Torment*.

All *anſwered* (by) *Chriſt*, for thoſe that (are) *Chriſts*.

CHAP. II.
To the *Soul* (in) *Chriſt*. 38.

DIRECT. I.

Direct. 1. Prepare (thorough *Chriſt*) for the (firſt) *Death*.

Queſt. But what *courſe* ſhall I *ſteer*, and by what *compaſs* ſhall I *ſail*, that I may *prepare* for (this) *Death*?

Sol. 1. Make (thorough *Chriſt*) *Mortality* thy *Meditation*.

2. Be much (thorough *Chriſt*) in *Prayer*. To this end *reflect* Page 42.

1. The *Income* of *Prayer*. 2. The *Influence* of *Prayer*.

1. *Prayer* (thorough *Chriſt*) had an *Influence* over the four *Elements*.

1. Over the *Air*. 3. Over the *Earth*.
2. Over the *Fire*. 4. Over the *Water*.

2. *Prayer* (thorough *Chriſt*) had an *Influence* over the *Priſon*.

3. *Prayer* (thorough *Chriſt*) had an *Influence* upon the great *Luminaries*.

4. *Prayer* had an *Influence* upon the *Son*.

5. An *Influence* upon the *Father*.

3. Would ye *prepare* for *Death*? Then (thorough *Chriſt*) imbitter *Sin*. 45.

To this end, take theſe Conſiderations.

1. Sin, had not a *Being* (from) *God*.
2. Sin, hath not a *Being* (with) *God*.
3. Sin, ſtriketh at the *Being* (of) *God*.

The more to *imbitter* Sin,

1. Look upon it as a (curſed) *Inmate*.
2. Look upon it as a (curſed) *Make-bate*.
   1. Between *God* and *Man*.
   2. Between *Man* and *Man*.
   3. Between *Man* and *Himſelf*.

4. Would ye *prepare* for *Death*? Be (then) endearing *Grace* and *Glory*. 47.

1. *Endear* (thorough Chriſt) *Grace*.
2. *Endear* (thorough Chriſt) *Glory*.

Queſt. But what manner of *Inheritance* is *Heaven*? 49.

Heaven

The *Contents* of the *Book*.

Heaven is { 1. A *free*, 3. A *living*, } *Inheritance.*
{ 2. A *full*, 4. A *lasting*, }

There are six things that cannot be (finally) *lost*.

1. The *Soul*.
2. The *Saviour*.
3. The *Grace* of *Christ*.
4. The *Spirit* of *Christ*.
5. *Interest* in *Christ*.
6. *Inheritance* with *Christ*.

5. Would ye *prepare* for *Death*? Be (then) in the *Reflection* of *Eternity*. Page 52.
6. Would ye *prepare* for *Death*? Be (then) in the *improving* of the *Spirit*.

It is { 1. An *enlivening*, 4. A *witnessing*, } *Spirit.* 53.
{ 2. An *enlightning*, 5. A *sanctifying*, }
{ 3. A *bearing*, 6. A *sealing*, }

7. Would ye *prepare* for *Death*? Look (then) unto *Christ*, and lay the *stress* of *Obedience* upon *him*. 55.

This *Obedience* is twofold,
1. *Active*. 2. *Passive*.
True *Obedience* may be *known*, by

1. The *Sincerity*,
2. The *Universality*, } of it.
3. The *Constancy*, }

Now (this) *Christ* is for those (*actually*) his,
1. *All* (from) the *Father*.
2. *All* (unto) the *Father*.
3. *All* (with) the *Father*.

DIRECT. II. 58.

Direct. 2. *Study* (thorough Christ) the *Art* of *dying* well.
Quest. But what shall we *do*, that we may *dye* well?
Sol. 1. Would ye *dye* well? Then (thorough Christ) *live* well.
2. Would ye *dye* well? Then (thorough Christ) dye *daily*.

Queſt. But (unto what) are we to *dye*?
Sol. Unto *Self*, and unto the *World*.
1. Unto *Self*. Thus there muſt be a *dying*

Unto { 1. *Sinful* 2. *Lawful* 3. *Natural* 4. *Moral* 5. *Relative* 6. *Religious* } *Self*.

2. Unto the *World*. Thus a *dying* unto — Page 61.

The { *Worſhip* *Wiſdom* *Mode* *Manners* *Pleaſures* *Profits* } of the *World*.

DIRECT. III.

Direct. 3. Be not *ſurprized* with a (panick) *Fear*, concerning the *Arreſts* of the (firſt) *Death*.
To this end conſider that *Chriſt* is *thine*, and being *thine*, will be to *thee*,

1. A *Father*.
Queſt. But, what manner of *Father* is *Chriſt*?
Sol. Take the *properties* of a (natural) *Father*, towards a (natural) *Child*.

A natural *Father* { 1. *Pitieth* 2. *Provideth* 3. *Teacheth* 4. *Leadeth* 5. *Counſelleth* 6. *Heareth* 7. *Loveth* 8. *Correcteth* 9. *Preferreth* 10. *Pardoneth* } the *Child* — 63.

2. A *Friend*.
Queſt. But what manner of *Friend* is *Chriſt*? — 65.

Sol. A { 1. *Rich* 2. *Righteous* 3. *Real* 4. *Ready* 5. *Strong* 6. *Loving* 7. *Laſting* } *Friend*.

3. A *Foundation*.
Queſt. But what manner of *Foundation* is *Chriſt*? — 67.

Sol.

Sol.	1. An *ancient*	6. A *precious*	*Foundation.*
	2. A *perfect*	7. A *living*	
	3. A *ſutable*	8. A *laſting*	
	4. A *ſafe*	9. A *tryed*	
	5. A *lovely*	10. The *ſole*	

4. A *Fountain.* Page 68.

Queſt. But what manner of *Fountain* is *Chriſt*?

Sol.	1: A *living*	7. A *full*	*Foun-tain.*
	2. A *loving*	8. An *inviſible*	
	3. A *lighting*	9. An *immutable*	
	4. A *pure*	10. An *incomparable*	
	5. A *peaceable*	11. An *inexhauſtible*	
	6. A *free*		

5. A *God.*

That *Chriſt* is *God*, is *evinced*, 70.

1. From plain, and poſitive *Texts*, and *Truths*.
2. From gracious, and glorious *Appellations*, and *Titles*.
   1. *Chriſt* is called *I Am*.
   2. The *chiefeſt among ten thouſand*.
   3. A *great God*.
   4. The *true God*.
   5. *God over All*.
   6. A *mighty God*.
   7. The *onely wiſe God*.
   8. The *End of the Law for righteouſneſs*.
   9. The *Image of the inviſible God*.
   10. The *Deſire* of *Nations*.
   11. The *Saviour* of the *world*.
   12. The *King* of *Saints*.
   13. The *King* of *Kings*, and *Lord* of *Lords*.
   14. The *Father* of *Eternity*.
   15. The *Bread* of *Life*.
   16. The *Water* of *Life*.
   17. The *Rock* of *Ages*.
   18. *Emmanuel*.
   19. *Jeſus*.
   20. *Jehovah*.

3. From

3. From probable, and promiſing *Arguments*, and *Reaſons*. Page 73.
1. *He* (from whom *Salvation* is) muſt be *God*.
2. *He* (who is the *Object* of *Faith*) muſt be *God*.
3. *He* (who is the *Life* of *His*) muſt be *God*.
4. *He* (who is *Life* to *Himſelf*) muſt be *God*.
5. *He* (who can turn *Water* into *Wine*, and *heal* with a *word*) muſt be *God*.
6. *He* (that was before all things) muſt be *God*.
7. *He* (that is God's *Fellow*) muſt be *God*.
8. *He* (who gave a *Reſurrection* to *Himſelf*) muſt be *God*.
9. *He* (who can give a *Reſurrection* to *others*) muſt be *God*.
10. *He* (that made all things) muſt be *God*.
11. *He* (unto whom divine *Adoration* is *due*) muſt be *God*. 76.
12. *He* (who is *omniſcient*) muſt be *God*.
13. *He* (who is *omnipotent*) muſt be *God*.
14. *He* (who is *omnipreſent*) muſt be *God*.
15. *He* (who is *All* in *All*) muſt be *God*.
16. *He* (that ſhall come from *Heaven*, waited by *Angels*, and whoſe *voice* ſhall *raiſe* the *dead*) muſt be *God*.
17. *He* (who is all *Eye*) muſt be *God*.
18. *He* (who is all *Ear*) muſt be *God*.
19. *He* (that can *forgive* Sin) muſt be *God*.
20. *He* (that ſhall *judge* the *world*) muſt be *God*.

6. A *Guide*. 78.

Queſt. But what manner of *Guide* is *Chriſt*?

Sol. { 1. An *incomparable* 2. A *careful* 3. A *gracious* 4. A *gentle* 5. A *peaceable* 6. A *profitable* 7. A *deſirable* 8. A *delectable* 9. A *prudential* 10. A *gradual* 11. A *regular* 12. A *continual* } *Guide*.

7. A

7. A *Guard*. Page 81.

Queſt. 1. But how is *Chriſt* a *Guard*?
Sol. 1. In *reſpect* of his *Juſtice*.
2. In *reſpect* of his *Mercy*.
Queſt. 2. But why is *Chriſt* a *Guard*?
Sol. 1. Becauſe it is his *pleaſure* ſo to be.
2. Becauſe it is his *promiſe* ſo to be.
3. Becauſe *His* are *Jewels*.
4. The *Relation* between *Chriſt*, and his *Church*, call for this, and carry the reaſon of it.
5. The *Appellations* of *Chriſt*, and his *Church*, call for this, &c.

1. The *Church*, is Chriſt's *Love*, and *Chriſt* is the Churches *Beloved*.
2. *Chriſt* is the *Head*, the *Church* is *Body*.
3. *Chriſt* is *Foundation*, the *Church* is *Fabrick*.
4. *Chriſt* is *Husband*, the *Church* is *Spouſe*.

8. A *Good*. 85.

Queſt. But what manner of *Good* is *Chriſt*?

Sol. { 1. A *ſubſtantial*, 2. An *eſſential*, 3. An *impartinl*, 4. An *univerſal*, 5. An *unchangeable*, 6. A *ſutable*, 7. A *ſeaſonable*, 8. A *ſatisfying*, 9. An *incomparable*, 10. An *eternal* } *Good*.

1. *Eternity*, is his *Manſion*.
2. *Eternity*, is his *Meaſure*.

9. A *Rock*. 90.

Queſt. But, what manner of *Rock* is Chriſt?
Sol. 1. *Chriſt* is a *high* Rock. *He* is
1. *Higher* than *fallen* Souls.
2. *Higher* than *unfallen* Spirits.
2. *Chriſt* is a *ſtrong* Rock. Chriſt *ſtrengthens*
1. Againſt *Sin*.
2. Unto *Service*.
Thus (1) Unto *Action*.
(2) Unto *Paſſion*.

The *Contents* of the *Book*.

3. *Christ* is a *firm* Rock. *He* was *firm*,
   1. In *Doing*.
   2. In *Dying*.
4. *Christ*, is an *ancient* Rock. This appears,
   1. In respect of *Generation*.
   2. In respect of *Regeneration*.
5. *Christ*, is an *accommodating* Rock. *He* accommodates, Page 93.
   1. *Freely*.
   2. *Fully*.
6. *Christ*, is an *advantaging* Rock. *He* is *All*,
   1. Between *God* and *Them*.
   2. Between *Them* and *God*.
7. *Christ*, is a *secure* Rock. *He* secures,
   1. Under *Danger*.
   2. From *Danger*.
8. *Christ*, is a *durable* Rock, Thus,
   1. As to his *Life*.
   2. As to his *Love*.

---

10. A *Portion*. 95.

Quest. But what manner of *Portion* is *Christ*?

Sol. 1 *Christ*, is a *necessary* Portion. Thus,
   1. To *suffer* all (for) *Thee*.
   2. To *do* all (in) *Thee*.
2. A *Soul* Portion. Thus *He* is,
   1. The *Meat* of the *Soul*.
   2. The *Medicine* of the *Soul*.
3. A *satisfying* Portion. Thus, in respect

Of the { 1. *Sustainableness* } of the *Object*. 98.
       { 2. *Sufficiency* }

4. A *durable* Portion. Thus, *Christ* is
   1. In respect of his *Life*.
   2. In respect of his *Love*.
5. A *seasonable* Portion. Thus, *He* is 100.
   1. In reference to the *Work*.
   2. To the *Ways*
6. An *incomparable* Portion. Thus, *Christ* is

2. As

The *Contents* of the *Book*.

1. As to his *Perſon*.
2. As to his (perſonal) *exeellency*.

Now here take a *Proſpect*, or *Taſte*,

of his
1. *Love*.
2. *Life*.
3. *Kindneſs*.
4. *Obedience*.
5. *Humility*.
6. *Sympathy*.
7. *Mercifulneſs*.
8. *Muteneſs*.
9. *Meekneſs*.
10. *Mindfulneſs*.

DIRECT. IV.

Direct. 4. Get (thorough Grace) *Aſſurance* of (another) *Life* (after) *Death*, for there can be no *Aſſurance* of (this) *Life* (againſt) *Death*. Pag. 104.

Queſt. 1. Is *Aſſurance* (attainable) in (this) *Life*? 105.

Queſt. 2. What is (this) *Aſſurance*, which is *attainable* in (this) *Life*? 108.

Queſt. 3. But why is *Aſſurance* attainable in (this) *Life*?

Sol. In reſpect of
1. *Precept*.
2. *Preſident*.
3. *Promiſe*.

Queſt. 4. But unto what is *Aſſurance* attributed, which is *attainable* in (this) *Life*? 109.

Queſt. 5. But what *courſe* ſhall I *ſteer* for (this) *Aſſurance*, which is *attainable* in (this) *Life*? 110.

Sol. 1. Be much in private *Prayer*.
2. *Watch* at *Wiſdoms* Gates.
3. *Study* a greater *Conformity* to *Chriſt*.
4. Make *Chriſt* the *Object* of thy *Truſt*, and *live* upon *Grace* in *him*.
5. *Converſe* thoſe that are *aſſured*.
6. *Look* unto the *Spirit* for *Aſſurance*.

Queſt. 6. But what *Motives* are there, to *endeavor* (this) *Aſſurance*, which is *attainable* in (this) *Life*? 111.

Sol. 1. Would ye not be *ſtaggering* at the *Promiſe*?

2. Would ye face *Death* under the ſevereſt *complexion*?
3. Would ye be (eminently) *ſpirited*, for the (eminenteſt) *ſervice*?
4. Would ye be *ready*, and *rigged* for an *eternity*?
5. Would ye *find* every bitter *Cup* ſweetned?
6. Would ye *dwell* in the *Suburbs* of *Heaven*?

DIRECT. V.

Direct. 5. Reflect thoſe things that (thorough *Chriſt*) may ſweeten the *thoughts* of *Death*. Pag. 113.
To this end, reflect *Death*, and the *Promiſe*.
1. *Death*. No *Terror* in it, &c. becauſe
1. 'Tis *ſingleſs*. 2. It cannot break the *Covenant*. 3. Called a *Sleep*. 4. A *going* to the *Fathers*. 5. A *Reſt*. 6. It cannot break *Union*.
2. The *Promiſe*, as to its *greatneſs* and *preciouſneſs*.
A threefold *Promiſe*. 1. *Civil*. 2. *Religious*. 3. *Divine*. 116.
Divine *Promiſes* are *greater* than a *Believers*
1. *Expreſſions*. 6. *Faith*.
2. *Conceptions*. 7. *Corruptions*.
3. *Wants*. 8. As *great* as divine *Commands*.
4. *Weakneſſes*. 9. *Greater* than divine *Threatnings*
5. *Fears*. 10. Like unto *God* himſelf.
What is *great* in *God*, is *laid* under *Promiſe*. 125.
1. His *Power*. 6. *Goodneſs*.
2. His *Preſence*. 7. *Faithfulneſs*.
3. His *Pardon*. 8. *Counſel*.
4. His *Providence*. 9. *Conduct*.
5. His *Spirit*. 10. *Himſelf*.

DIRECT. VI.

Direct. 6. *Drink* of the *Brook* by the *way*, and *lift* up thy *head*. 132.
Cordial 1. Thou ſhalt be no *Loſer*, but a *Gainer* by *Death*. Death will be (1.) An *Out-let* to *Sin*. (2.) *An In-let* to *Glory*.
Cordial 2. *Death* will *ſtrip* thee of thy *Rags* of *Mortality*. 136.
Cordial 3.

Cordial 3. Whether *living*, or *dying*, thou art *Christs*.
Cordial 4. *Death* will *arrive* and *anchor* thee, in a *desirable* and *delectable Haven* or and *Heaven*.
Cordial 5. *Death* will (and that at once) free thee from all
1. *Cares*. 3. *Fears*. 5. *Temptations*.
2. *Snares*. 4. *Tears*. 6. *Tribulations*. Pag. 141.
Cordial 6. Art *actually* in *Christ*? Then thou art an *Heir*. 143.
Queſt. 1. But who are thoſe that are *Christs*?
Sol. 1. Thoſe, who are ſo by (eternal) *Donation*.
2. Thoſe, who are ſo by (effectual) *Vocation*.
Queſt. 2. But are thoſe who are Chriſts, *Heirs*?
Queſt. 3. But of what are theſe *Heirs*?
Sol. 1. They are *Heirs* of things *preſent*. 145.
Queſt. But what are theſe things *preſent*?

Heirs
1. Of *Chriſt*.
2. Of the *Grace* of *Chriſt*.
3. Of the *Spirit* of *Chriſt*.
4. Of the *Miniſtery* of *Chriſt*. As
1. Of *Men*. 148.
2. Of *Angels*. Wherein,
1. Their *Nature*.
2. *Qualities*.
3. *Number*.
4. *Place*.
5. *Degrees*.
6. *Office*.
5. Of the *Righteouſneſs* of *Chriſt*. 150.
6. Of *God*.
7. Of *Goſpel*-*Priviledges*. As
1. Of *Acceſs*.
2. *Audience*.
3. *Aſſiſtance*.
4. *Acceptance*.
8. Of *Goſpel*-*Promiſes*. 153.

Queſt. What are the things laid under *promiſe*?
1. *Eternal Life*.
2. *Pardon* of *Sin*.
3. *Power* againſt *Sin*.
4. *Purity* of *Soul*.
5. *Peace* of *Conſcience*.
6. *Growth* in *Grace*. 155.
7. *Perſeverance* in *Grace*.
8. *Supporting Grace*.
9. *Supplying Grace*.

Queſt. But what are theſe *times* of *need*? Pag. 158.

Sol. A time of
1. *Poverty.* 6. *Declenſion.*
2. *Plenty.* 7. *Death.*
3. *Debauchery.* 8. *Danger.* 161.
4. *Tribulation.* 9. *Diſſertion.*
5. *Temptation.* 10. *Duty.*

Thus, whether ye reſpect
1. The *Duty* to be *performed.* Or, 164.
2. *Indifferency* of *Spirit* to *perform* the *Duty.*
Duty, not be *diſputed*; For,
1. Thy *Safety* is in a way of *Duty.*
2. Thy *Mercy* is in a way of *Duty.*
Supply of *Grace* is laid under *promiſe*,
1. For a *time* of *action.* 165.
2. For a *time* of *paſſion.*
Sol. 2. They are *Heirs* of things to *come.*
Queſt. But what are theſe *things* to *come*?
Sol. Theſe ſhall be *indulged* (hereafter)
1. Perfect *Knowledge.* 2. Perfect *Unity.* 3. Perfect *Grace.* 4. Perfect *Peace.* 5. Perfect *Viſion.* 1. Without *Amiſſion.* 2. Without *Intermiſſion.* 6. Perfect *Freedom.* Thus, 166. 170.
1. From Satanical *Suggeſtion.*
2. From ſinful *Communion.*
3. From ſinful *Corruption.*

Cordial 7. Art *actually* in *Chriſt*? Thou art on the *beſt ſide.*

On this *ſide*, are
1. Holy *Saints.* 3. A holy *God.*
2. Holy *Angels.* 4. A holy *Chriſt.* 173.

1. The *ſtrongeſt* ſide. 3. A *prudent.*
2. The *ſoundeſt* ſide. 4. A *prevailing.*

A fourfold *Conqueſt* hath *Chriſt* made,
1. Over *Sin.* 3. The *Earth.*
2. *Satan.* 4. *Heaven.*

Cordial 8. An *intereſt* in the *Blood* of *Chriſt.* 175.
Queſt. What manner of *Blood* is *Chriſts*?

Sol.

Sol. 1. *Precious.*
2. *Pure.*
3. *Purifying.*
4. *Purchasing.*
5. *Pardoning.*
6. *Pleading.*
7. *Procuring.*
8. *Pacifying.*
9. *Conquering.*
10. *Crucifying.*
11. *Softening.*
12. *Quickening.*
13. *Justifying.*
14. *Invaluable.*

His *Blood* is *invaluable*, for *he* is (the) *Pearl.*
Queſt. But what manner of *Pearl* is *Chriſt*? Pag. 182.
Sol. 1. A *neceſſary* Pearl.
2. A *rare* Pearl.
3. A *taking* Pearl.
4. A *making* Pearl. For,
1. He *pays* thy *debts.*
2. He *bears* thy *charges.*
5. An *ineſtimable* Pearl.
6. An *unloſable* Pearl.

Cordial 9. Art (actually) in *Chriſt*? Be joyous (then) for *he* is the *object* of thy *delight* and *deſire.* 184.
1. *Chriſt*, is the *Object* of thy *delight.*
Delight, is *unlawful* and *lawful.*
1. *Unlawful.* 'Tis (then) *unlawful*, when 'tis 1. *Sinful.* 2. *Hypocritical.* 3. *Treacherous.*
2. *Lawful.* This is (1) *Natural.* (2) *Spiritual.* Thus, 1. In the *People* of *God.* 2. In the *Commandments* of *God.* 3. In *God himſelf.*
Queſt. What manner of *delight* is (this) *delight*? 186.
Sol. { 1. A *Strong* 2. A *Holy* 3. A *cordial* 4. A *conſtant* } *delight*
2. *Chriſt*, is the *Object* of thy *deſire.*
This *deſire* is (1) *Natural.* (2) *Spiritual.*
That *Chriſt* is a *Perſon* without *compare* in a Chriſtians *eye*, and the *Object* of a Chriſtians *deſire*, will appear by a *reflection*
1. Of his *Perſon.* 1. As *Man.* 2. As *God-Man.* 188.
2. Of his *Affection.* 1. In the *freeneſs* of it. 2. In the *fulneſs* of it. 3. In the *firmneſs* of it.

To

To this is *ſuperadded*, that *Chriſt* is

the Churches { 1. *Mercy.* 3. *Mine.* / 2. *Merit.* 4. *Mirror.*

Queſt. But what manner of *deſires* are *cordial* deſires? Pag. 193.

Sol. 1. *Good.* 5. *Holy.*
2. *Lawful.* 6. *Hard.*
3. *Working.* 7. *Acquieſcing.*
4. *Conſtant.*

Unto which, three things are added,
1. Whether *cordial* deſires ſhall be anſwered.
2. Why *cordial* deſires ſhall be anſwered.

Becauſe { 1. *Impoſed.* / 2. *Promiſed.* / 3. *Encouraged.*

There's encouragement 1. Unto (theſe) *deſires.*
2. After (theſe) *deſires.*
3. How *cordial* deſires ſhall be anſwered.
1. In *kind.* 2. In *effect.*

Cordial 10. *Chriſt*, is the *Phyſician* of (greateſt) *value.*

Queſt. But, what manner of *Phyſitician* is *Chriſt*? 200.

Sol. 1. *Choice.* 7. *Living.*
2. *Coſtly.* 8. *Valuable.*
3. *Cheap.* 9. *Sudden.*
4. *Appointed.* 10. *Seaſonable.*
5. *Approved.* 11. *Suitable.*
6. *Loving.* 12. *Incomparable.*

Cordial 11. Art (actually) *Chriſts*? Be joyous (alſo) for the *Death* of *Him*, is the *Death* of *His.* 206.

1. Chriſt, *diſarms* the (firſt) *Death.*
2. Chriſt, *prevents* the (ſecond) *Death.*
1. *He*, will be thy *Guide* (unto) *Death.*
2. *He*, will be thy *Guide* (thorough) *Death.*

THE

THE DEATH of CHRIST THE DEATH of DEATH.

Section. I.

Whether there be a Natural, or Corporal *Death*, the *Circumference* of the Univerſe.

THE word (*Death*) is capable of a various *Acceptation* in the Sacred *Scripture*.

There is an *Univerſal* Death. *But of the tree of knowledg of Good and Evil, thou ſhalt not eat, for in the day thou eateſt thereof, dying thou ſhalt die.* So the *Hebrew*, and *Junius*. Thou ſhalt *ſurely, and ſuddenly* die; ſo *Ainſworth*. Thou ſhalt die the Death; ſo the *Septuagint*. Now this is (if I miſtake not) both the *firſt*, and the *ſecond* Death; ſo *Pool*, in his *Synopſis*: It is *temporal*, and *eternal* Death; together with the *Cauſes*, *Signs*, *Antecedents*, *Conſequents*, and *Effects* of it, whatſoever; ſo that all *Dangers*, *Difficulties*, and *Deaths* are *implied* in this *Judgment* threatned for *Diſobedience*. Dying, thou ſhalt die: That is, thou ſhalt *Die* (this) way (that) way (every) way, if *Chriſt* (who is (the) *Way* (the) *Truth*, and (the) *Life*) interpoſe not between *Thee* and *Death*. 1. Gen. 2. 17. *Moriendo morieris.* Θανάτῳ ἀποθανεῖσθε; *Obnoxius eris morti, tum Corporis, tum Animæ.* Joh. 14. 6.

There is a *Judicial* Death, *He that believeth not, is condemned already, becauſe he believeth not in the Name of the only begotten Son of God.* The *Man*, is (under) the *Judgment* (before) the *Judgment*; the Man is already *caſt*; the *Sentence* is *paſt*, only there is a *ſuſpenſion* of the *Execution*. We read (in *Jude*) of thoſe who are *Twice dead*; Dead *ſpiritually* for 2. Joh. 3. 18. 12 Verſe of Judes Epiſtle.

want of a *principle* of *Life*, and dead *judicially*, under the *Wrath* of *God*. They were *obnoxious* to the (first) death by *original corruption*, and obnoxious to the (second) death by *actual transgression*.

Jenkins in loc. They were dead (say one) in respect of their *natural Condition*, and dead in respect of their *final Declension*. *Twice* dead, *altogether* dead.

Pool in loc. *Piscator.* They were obnoxious to the (first) *Death* by *Nature*, and to the (second) *Death* by *Sin*.

Quest. These men, were alive *naturally*, though dead *spiritually*; how (then) were they *twice* dead?

Sol. They were judged *twice* dead, either

1. Because, a *spiritual* Death, is so *great* a Death, that it may well go for *two* Deaths. One *spiritual* Death, is *worse* than a *thousand* natural Deaths. Or

2. They are said to be *twice dead*, because they were dead both in regard of an internal *Habit* of *Grace*, and in regard of an external *Act* of *Grace*.

Caryl in loc. p. 553.

3. There is a *spiritual* Death. This Death looks two waies; To the *Saint*; to the *Sinner*.

1. To the *Saint*. Now the *Saint* is *dead*.

1. To the *Law*. Thus, he is *dead*.

1. To the *Ceremonial* Law. *If ye be dead with Christ from the Rudiments* (or Elements) *of the world, why as though living in the world, are ye subject to Ordinances?* It is an *Argument* from the *greater* to the *less*: Ye are *freed* from the *Rites*, which God himself *prescribed*; freed from worldly *Philosophy*, or Judaical *Ceremonies*; therefore freed from (new) *Rites* (by men invented) or from (old) Rites (by humane Authority revoked) as one saith upon the place.

Col. 2.20. *A majore ad minus.* *Pool in loc.*

2. To the *Moral* Law. *I, through the Law, am dead to the Law, that I might live to God.* I have no *Commerce* with the *Law*: I (through the *Law* of *Faith*) am *dead* to the *Law* of *Works*; *I* (through the *Law* of *Christ*) am dead to the *Law* of *Moses*: *That I might live to God*; that I might live according to the *Precept* of *Christ*; live according to the *Gospel* of *Christ*.

Gal. 2.19

2. The *Saint* is *dead* to the *world*. *God forbid, that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and*

Gal. 6.14. *Contemptus est a me Romanus Fervor, & Furor.*

I unto

I unto the world. The *Apoſtle* (here) ſpeaks of the *World*, as *Luther did of Rome*; I *contemn* the *Heat* and *Fury* of *Rome*. Thus did the *Apoſtle*; I *contemn* the *world*, and the things *thereof*; the *world*, and the things *therein*.

The *Saint*, is *dead* to *Sin*. As to be dead (in) ſin, is the *worſt* death; ſo to be dead (to) ſin, is the *beſt* Death. *How ſhall we that are dead to ſin, live any longer therein?* To be dead (to) ſin, is to be *freed* from the *ſervitude* of *ſin*; to have the *Force* and *Power* of ſin *killed*. It is a *metaphor* taken from *Death*, becauſe *Death* is the *privation* of *Life*, and of *Actions*. 3. Rom. 6. 2.

To the *Sinner*. Now, the *Sinner* is *dead* (in) *ſin*. As the *Saint*, or *Soul* (in) *Chriſt* is *dead* (to) *ſin*; ſo the *Sinner*, or *Soul* (out) of *Chriſt* is *dead* (in) *ſin*. *And you who were dead in treſpaſes and ſins*: Hath he quickened; theſe words are not in the *Greek*. The ſenſe (here) is imperfect; but this is ſupplied in a verſe following; *Even when we were dead in ſins, hath quickened us together with Chriſt*: made alive together with Chriſt; ſo the *Greek*. 2. Epheſ. 2. 1. 5.

What he had touched upon in the firſt verſe, he repeats in the fifth verſe, and that to this end.

To ſhew the *Generality* of the *Condition*. All (naturally) are *dead*; dead (in) *ſin*. 1.

To ſhew the *Certainty* of it. We may *believe it*, and are not to be *unbelieving* about it. 2.

To ſhew the *Corruptibility* of our *Nature*. Though we are *dead*; yea *dead* (in) *ſin*, yet it is *connatural* unto us to be *unwilling* to take *notice* of it. 3.

There is an *eternal* Death. Is the (firſt) *Death*, ſo *amazing*? ſo *amuſing*? what is the (ſecond) *Death* then? Is the (firſt) Death (*The King of terrours*) to a *Chriſtleſs* Soul? who (then) is able to ſay what the (ſecond) Death is to *this* Soul? There is the *ſecond* Death, as well as the *firſt* Death. *He*, or *She*, that *overcometh, ſhall not, not* (ſo the Greek) *be hurt of the ſecond Death*. There is a twofold *Death*, both of the *Body*, and of the *Soul*. The (firſt) *Death* of the *Body*, is the *Separation* of the *Soul*; the (ſecond) *Death* of the *Body*, is the *Torment* of *Eternity*. There is (alſo) 4. ἐκ μὴ Rev. 2. 11.

1. *Separatio Animæ.* 2. *Cruciatus æterni.* 3. *Peccatum.* 2. *Profectio a facie Dei, in æternum.* Estius.

a twofold *Death* of the *Soul*; The (first) *Death* of the *Soul*, is *Sin*; the (second) *Death* of the *Soul*, is a *casting* out from the *Face* of *God*, and that for an *Eternity*. *Hell* (as some fancy) is not Mount *Ætna*; nor yet *Purgatory*, according to the *conceit* of the blind, and bloody *Papist*. *Hell*, must needs be a *dismal place*, a *Dungeon of Darkness*, for the *Sunshine* of Gods *presence* never comes there. To the damned (saith one) the *Loss* of *Heaven* is more *grievous*, than the *Torment of Hell*. *Heaven*, and *Hell*, are the greatest *Opposites*, or remotest *Extreams*.

Matth. 11. 23. *And thou Capernaum, that art lifted up to Heaven, shalt be thrown down to Hell.* The (second) *Death*, is *Hell*, and the *punishment* thereof, the *punishment* of *Sense*, and of *Loss*.

There is a *corporal*, or *natural* Death. *Moses, my*

Josh. 1. 2. *servant, is dead.* How (great) soever, and (good) soever, *Moses* was, he is *dead* now; he is gone off the *Stage* now; he is *gathered* to his *Fathers* now; he is *gone* into an *Eternity* now. *Moses*, is *dead*,

Joh. 11. 32. and God *preach* his *Funeral* Sermon: *Moses, my servant, is dead.* Lord (said *Mary*) if thou hadst been here, *my Brother had not died.* This is *natural*, or *corporal* Death, which is the following *Subject*.

SECTION II.

What this Natural, or Corporal *Death* is, which is the *Circumference* of the *Universe*.

Quest. *Sol.* BUT what is Natural, or Corporal Death? I shall not pretend to a *Definition* (which relate to the *Nature*, and *Essence*) but present a *Description* (which relate to the *Properties*, and *Effects*.)

Descriptio. Natural *Death*, is the *Deprivation* of natural *Life*. *Death*, is no *Essence*, nor *Substance*, but *Privation*. *Death*, is the *Disunion*, between the *Soul*, and the *Body*. A man (then) *dies*, when the *Body* for a time (and but for a time) is *seperated* from the *Soul*; or, the *Soul* takes leave of the *Body*. *Death*, is but departed *Death* from lifened *Dust*. *Thou hidest*

thy

thy face, they are troubled; thou takeſt away their breath, they die, and return unto their duſt. When our *Breath* goes out, our *Life* goes out; when we ceaſe *breathing*, we ceaſe *living*; our *Breath* going, our *Life* goeth; our *Life*, is but a *Breath*; but a *Blaſt*. Mans *Breath* is in his *noſtrils*. God breathed into mans noſtrils the breath of life. *Ceaſe ye from man, whoſe breath is in his noſtrils; for, wherein is he to be accounted of?* Unleſs *Breath* goeth forth, we *die*, and *Death*, is nothing elſe but a *going forth* of the *Breath*. *Life*, is a *going forth* of the *Breath* by *Reſpiration*; and *Death*, is a *going forth* of the *Breath* by *Expiration*. It is ſaid of *Rachel, And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name Ben-oni; that is, The Son of my ſorrow; but his Father called him Benjamin; that is, The Son of the right hand.* God, that made all things, ſaw, that all things which he made, were very good. Every *Being*, is *good*, and every *Good*, is a *Being*; therefore, Lord (ſaith one) ſeeing thou haſt not made *Death*, ſuffer not that which thou haſt not made, to reign over that which thou haſt made. *Death*, is a *Fall*, which came by a *Fall*; *Adam*, ſinning, *fell*; he *falling*, all his *poſterity* fell (in) him, and (with) him. It was not *Man, but Man-kind*, that *fell*. *By one man, ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, in whom* (ſo the *Greek*) *all have ſinned*. *Nature* (when ſhe was young) caught a fall (as *Mephiboſheth* did) whereof ſhe hath *halted* ever ſince. Breath (departing) is (dying) and departed (Breath) is (Death.) *Death*, is not a *Creature*, but the *Grave* of *Creatures*. Who ever was the *Father* of *Death*, *Sin* was the *Mother* of *Death*, if the *Apoſtle* may be *credited*. *Sin, when it is finiſhed, bringeth forth death*. The (firſt) and the (ſecond) *Death*, are the *products* of *ſin*. *Sin*, is that unhappy *Womb*, that have been *productive* of the (firſt) and (ſecond) *Death*. *Death* (as one calls it) is the *Law* of *Nature*, and *Tribute* of *Mortals*. It is the municipal *Law* of the *Earth* to *die* once; of *Heaven*, to *live* for ever; of *Hell*, to *die* for ever. We may call Death, a *Viſible Word*.

Pſal. 104. 29.

Mors, a morſu, which our firſt Parents taſted.

Iſa. 2. 22.

Mors, a mora, which yet tarrieth for us All.

Gen. 35. 18

Omne Ens, eſt Bonum, & omne Bonum eſt Ens.

Auguſt. *Omnes eramus ille unus Homo.*

Rom. 5. 12.

Ἐφ' ᾧ.

Jam. 1. 15

Lex naturæ; Tributum mortalium.

Plato. *Viſibile Verbum.*

I am writing of (natural) Death; it is as natural to *die*, as to *live*; yet when we ſay, a man dies *naturally*, we ſeem to ſpeak *improperly*, for a *Man* dies not as a *Beaſt* dies, through the *Annihilation* of *Nature*, but from the *Appointment* of *God*. *It is*
Heb.9.27. *once appointed unto man to die, and after death the Judgment.* The word (once) ſay ſome, is not to be referred to *die*, as if there were ſome ſuſpition that man could die *twice*; but the word (*once*) is referred to *appoint*; it was (once) *appointed*, and that (once) ſhall *ſtand*. It is enough that God hath (once) appointed *Death*; but after (this) the *Judgment*. Some, underſtand this of a (particular) *Judgment* which God *paſſeth* upon the *Soul* immediately after death; but (if I miſtake not) we may
Eſtius; Pool in loc. (with one) *interpret* it of the (general) *Judgment*, which will be a (ſolemn) *Promulgation*, and (total) *Execution*, of the *Sentence*, *Once* for *All*.

SECTION III.

Whether Natural, or Corporal *Death*, be the *Circumference* of the *Univerſe*.

Death's Motto, is, *Nulli cedo.* *Death* is the *Circumference* of the *Univerſe*, and every mans *Line* meet in this *Circumference*. To be a Man, is to be *mortal*, for to be a *Man*, is to be a *Sinner*. To be *unwilling* to *die* is to be unwilling to be a *Man*; for to be a *Man*, is to be *mortal*. As one ſaid in the *matters* of *God*, and *Faith*,
Luther; Cedo nulli. *I give place to none*; ſo ſaith *Death*, I give *place* to *none*. As it is true what *Man* is he that *liveth* and *ſinneth* not?
Eccleſ. 7. 20. *There is not a juſt man upon earth that doth good, and ſinneth not.* It is as true, what
Pſ.89. 48. man is he that *liveth*, and *dieth* not? *What man is he that liveth, and ſhall not ſee death? that is, ſhall* not *die*: What *Man?* What *Man* or *Woman!* The
Ἄνθρωπος, *Homo.* Greek, and the Latine words for (Man) *comprehend* both *Sexes*. What *Man?* ſo the *Engliſh*, and *Junius*. What *ſtrong* Man? ſo *Ainſworth*, and the He-
Mi Geber. brew. *Mi Geber. Geber*, a *Man*; ſo called from his *power* and *ſtrength*: A *ſtrong* man; or a man in his

his *ſtrength*: It is (properly) one, who is neither a *Boy*, nor an *old Man*. What ſtrong man (or man in his ſtrength) is he that ſhall not ſee death? that ſhall not die? *Shall he deliver his ſoul* (or Life) *from the hand* (or power) *of the grave*? From this (long) *Text*, there is this (ſhort) *meditation*, *That man is mortal*. Every *man*, and *woman*, is *mortal*, and not a *match* for *Death*. All men, and women (may) *die*; yea (muſt) *die*. What man is he that *liveth*, and ſhall not *die*? what man! that is, no man. *Who ſhall lay any thing to the charge of God's Elect*? Rom. 8. That is, none ſhall. *Who is he that condemneth*? 33, 34. That is, not one. Thus, here; what *man*? what *ſtrong* man? That is, no *man*; no *ſtrong* man: Not *Cæſar*, nor *Pompey*; though the one could not endure a *Superiour*, nor the other an *Equal*: Not *Sampſon*, or *Scaliger*, though perſons of *ſtrength*; not *Guſtavus*, or *Huniades*, though perſons of *conduct*, and *courage*: Not *Alexander*, or *Ajax*, though perſons of *Terror*: Not *Gideon*, or *David*, though perſons of valour: Not *Peter*, or *Paul*, though the one the *Doctor* of the *Jews*, and the other the *Doctor* of the *Gentiles*. All the *Apoſtles* died; yea, all the Apoſtles (ſave *John* who had ſuch *intimacy* with *Jeſus*) died *violent* deaths, and laid down their *Blood* on this ſide the *Grave*; concerning which, *Luther* was ſo *troubled*, that he did not. *Death* is the *way* of all *fleſh*; the *way* of all *men*; the *way* of all the *world*. *Death*, is a *Tribute* due to *Nature*, and every *man* muſt *pay* this *Debt*, what *Debts* ſoever he leave *unpaid*. *Death* is the *way* of all *men*. This way, *Jacob* went: *He bowed himſelf upon the Beds-head*; Gen. 47. that is, he *died*. This common way, did *Iſaac* go; 28, 31. *He gave up the Ghoſt, died, and was gathered unto his* Gen. 35. *people*; *being old, and full of daies*. Though *Iſaac* 29. was *old*, and full of *daies*, yet he *died*. This common way, *Abraham* went, *He gave up the Ghoſt*, Gen. 25. 8 *and died, in a good old age, an old man, and full of years, and was gathered unto his people*. Though *Abraham* lived to a good old age, yet he *died*. *He died in a good old age, an old man, and full*: The Hebrew goes no farther, *He died full*: Full of what? Our *Tranſlators* (to fill up the *ſenſe*) add (by way

of *Explication*) full of *years*. This way, *Methuſe-*
Gen.5.27. *lah* (alſo) went; *His daies, were nine hundred ſixty and nine years, and he died.* This man, was *long-lifed* indeed; would not a man (living in his time) have thought that he had been *immortal*? But, he was *mortal*: Though he *lived* to be very *gray*, yet he *died* at *laſt*. If the *Majeſty* of *Heaven*, call him upon the *ſtage*, this is the laſt *Act*, wherewith the
Et mortuus eſt. *Commedy* ends; *And he died. Methuſelah*, is his *name*, which is by *Interpretation*, *He dieth. And He died*, is the *Epitaph* for every *Individual*. Death, *periods* the daies of a long-lifed *Methuſelah*; And *He died*. Though he had *lived* ſo *long*, yet he *died* at *laſt*. Though he had lived ſo many *daies*, yet there came a time when he had not a *day* longer to *live*. Though, he had lived ſo long in the *world*, yet there came a *day*, when his *Time* went into *Eternity*; And, *He died*.

Object. *All*, have not *died*. *All*, have not been *graved*. *All*, have not had a *Pillow* of *Duſt* for their *Head*. *All*, have not *paſſed* under the (firſt) *Death*.

Solu. *All*, have *died*, or been *tranſlated*; *All*, ſhall *die*, or be *changed*. To theſe diſtinctly.

1. *All*, that have *lived*, have *died*, or been *tranſlated*. I read but of two *men*, who made a *leap* over the *Grave*, and did not ſee *Death*; Now theſe two, were *Enoch*, and *Elijah*.

1. *Enoch*. *Enoch* (taught, as the word ſignifies)
Gen.5.24. *walked with God, and was not, for God took him. Enoch*, was ſo (little) *like* the *world*, that his *ſtay* was *little* (in) the *world*. *Enoch*, was ſo like God himſelf, that *God* takes *Enoch*, unto himſelf. *He was not, for God took him*. Not that there was an *Annihilation* of him, but a *Tranſlation* of him; he was *perſonally* tranſlated, *Soul*, and *Body*, were *tranſlated* to *Heaven*. *Enoch*, walked with *God*, and he was not; And not *He*, ſo the *Hebrew*. He
Junius. was (ſaith one) *tranſlated* from the *ſociety* of *men*. This is a difficult *Scripture*, but the *Apoſtle* gives a
Heb.11.5. full, and unerring *Comment* upon it. *By faith Enoch was tranſlated, that he ſhould not ſee death, and he was not found, becauſe God had tranſlated him; for before his tranſlation, he had this teſtimony, that he pleaſed*

pleaſed God. Here, is *One*, that never went to the *houſe* of the *Grave*. As *God*, had (before) *tranſlated* him out of a *State* of *Sin*, into a *State* of *Grace*; ſo *Enoch* was ſuch a *proficient* (in) *Grace*, that God tranſlated him from *Grace*, to *Glory*, without ſo much as *looking* into the *Grave*. There was an *Enoch* (in the Hebrew, *Chanoch*) who was the (third) from *Adam*; and who was the (immediate) Son of curſed *Cain*; But, this *Enoch*, or (*Chanoch*) was (according to *Jude*) the *ſeventh* from *Adam*. *And Enoch alſo the ſeventh from Adam.* *Enoch*, was ſo the *ſeventh* from *Adam*, as that both *Adam*, and *Himſelf*, muſt be *computed* to be *Two* of that *Number*. *Enoch*, was not ſo the *ſeventh* (from) as to be the *ſeventh* (after) or the *ſeventh* that came of *Adam*. The like *expreſſion* there is in *Matthew*: *All the generations from Abraham to David, are fourteen generations.* Into which, *Abraham*, and *David*, themſelves, muſt be *taken*, to make them up *fourteen*. *Enoch* (alſo) was not ſo the (ſeventh) *perſon* from *Adam*, as that there were no more than *ſeven* perſons *begotten*, from the time of *Adam*, to *Enoch*, for all thoſe ſix *Patriarchs* (mentioned before *Enoch*) are ſaid to beget *Sons* and *Daughters*; but, *Enoch* is called the *ſeventh* from *Adam*, becauſe he was *exactly* (in that particular direct *Line*) the *ſeventh*, from *Adam*, to *Him*. This *Enoch* (after (ſaith *one*) he had lived ſo many *years* upon the *Earth*, as there be *daies* in the *Year* of the *Sun*) was *tranſlated* from *Earth* to *Heaven*, next after *Adams* death, ſeven *Patriarchs* remaining *Witneſſes* of his *Tranſlation*.

Gen. 4. 17. Jude ep. v. 14. Mat. 1. 17. *Jenkin in loc.* *Ainſworth*

Elijah. *Elijah* (a ſtrong Lord, as the word ſignifies) called (alſo) *Elias*, who (*in prayer, prayed*) ſo the Greek, that it *might not rain, and it did not rain*; *that it might rain, and it did rain*. This *Elijah* had his *Rapture*, and his *Rapture* was a *Type* of Chriſt's *Aſcenſion*: He went up by a *whirlwind* into *Heaven*; *Eliſha, ſeeing it, cryed, my Father, my Father*; *the Chariot of Iſrael, and the horſemen thereof*.

2. Jam. 5. 17, 18. 2 King. 2. 11, 12.

All, that do *live*, ſhall *die*, or be *changed*. *Behold, I ſhew you a myſtery, we ſhall not all ſleep*: That is, we ſhall not all *die*. Now, that by *ſleep*, he means *Death*,

2. 1 Cor. 15. 51, 52.

Death, the whole *Diſcourſe* of that *Chapter*, makes evident. What ſhall become of us then? This, is anſwered in the words following, *but we ſhall be changed.* There ſhall be a corporeal, and numerical *Reſurrection*, if *Job* may be *credited*: *Though worms deſtroy his body, yet in the fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf; and mine eyes ſhall behold, and not another, though my reins be conſumed within me.* Every man ſhall have a *Reſurrection* out of his (own) *Duſt.* *The dead in Chriſt, ſhall riſe firſt.* Theſe ſhall be *raiſed* into a *ſtate of Incorruption. This corruptible, muſt put on incorruption, and this mortal, muſt put on immortality.* Now, thoſe (then) *living* (having *Chriſt* for their *Life*) ſhall not *die*, but be *changed*, into the (ſame) *ſtate* of *Incorruption*, and *Immortality* of (thoſe) that ſhall have a *numerical* Reſurrection given them, by the *power* of *God*, and the *God* of *power*.

Job 19. 26. 27.

1 Theſ. 4. 16.

1 Cor. 15. 53, 54.

Col. 3. 4.

SECT. IV.

Why Natural, or Corporal *Death*, is the *Circumference* of the *Univerſe*.

THat *Man* is *Mortal*, and not a *match* for *Death*, hath appeared; why *Man* is *mortal* and not a *match* for *Death*, will appear by theſe following *Reaſons*.

Reaſons. 1.

Man hath *ſinned*, therefore *man* is *mortal*, muſt *die*. *Sin*, is that wretched *womb* wherein *Death* lay. *The wages of ſin is death.* All *ſorts*, and *kinds* of *Death*; whether *violent*, *natural*, *ſpiritual*, or *eternal*, they are the *ſtipend* of *ſin*. *Sin*, is the moſt *miſchievous* thing in the *world*, for it *begins* in *turning* the *Heart* from *God*, and *ends* in *turning* *God* from the *Heart*; now, is not (this) *man* like to be turned into *Hell*? *Sin*, is that unhappy *womb*, that have been *productive* of all the (penal) *Judgments*, that have been in the *world*; the (firſt) and the (ſecond) *Death*; *Fire* and *Famine*; *Poverty* and *Priſon*; *Plague* and *Peſtilence*; the *Rack*, and the *Stake*; *binding* and *baniſhing*; *bleeding* and *burning*, they

Rom. 6. 23.

Pſal. 9. 17.

they are the *products* of *ſin*. Oh my ſoul! all thy *cares* and *croſſes*; all thy *fears* and *frowns*: all thy *ſorrows* and *ſufferings*; all thy *tears* and *troubles*; all thy *tryals* and *travels*, they are the *monſtrous*, and *prodigious Births* and *Effects* of *ſin*. Wonder not that one ſaid, *I fear nothing but ſin*. *Sin* is the *Mother*; *Death*, is the *Daughter*. *By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, in whom all have ſinned*. *Sin*, is like *Pandora's* box, which (being opened) was full of all *evils*; filling the Earth with *Diſeaſes*, and all other *Calamities*. What is ſaid of *War*, may be ſaid of *Sin*, it is a *complex*, and *complicated* Evil. *Sin*, is *Evil*; *only* Evil; *all* Evil; *alway* Evil; *altogether* Evil. We cannot ſpeak *worſe* of *Sin*, than it is, nor of *Man* (being a *Sinner*) than *he* is. As *God*, is (that) *Good*, in whom is (all) *Good*, and (no) *Evil*; ſo, *Sin*, is (that) *Evil*, wherein is (all) *Evil*, and (no) *Good*. *Death*, is the *product* of *Sin*. Let the great *Doctor* of the *Gentiles* ſpeak, who had a great *command* of *Oratory*: *By Man* (*Adam* the *firſt*) *came death*: That is, by the *Sin* of *Man*, came the *Death* of *man*; by the *Sin* of *man*, came the *firſt*, and the *ſecond* death (upon) *man*. *By man came death*. Not (only) *Mortality* (as one ſaith) but (alſo) *eternal* Death. When the *Jews* are under a (ſevere) *ſtroke*, they ſay, *This is part of the Golden-Calf*. That is, this *ſuffering*, is (for) our *ſin*, and (from) our *ſin*. Is it not pity, that any *man* ſhould ſay of his *ſin*, as *ſhe* did of her *Son*? Let *me die*, ſo *He* may *live*. Doſt thou ſay, let my *ſin live*, though I *die*, and be *damned*? then I ſay, thou ſeemeſt to me to be within a *ſtep* of *Death*; within a *ſtep* of *Damnation*. Doſt thou ſay to thy *ſin*, as *God* did to *Joſhua*? *I will not fail Thee, nor forſake thee*: Then, I ſay, thou art in danger of *Hell fire*, and it is *mercy* (to) a *wonder*; yea, *mercy* (above) *wonder*, that thou art out of *Hell*. All men that *live*, muſt *die*, and all that *die*, are *bound* for the *grave*, that is the next *ſtage*. When ſin came into the *world* (and that came in by *eating*) *Death* came in with it. Well may we cry, Ah *Sin*! *Sin*! *Sin*! thou haſt *digged* all the *graves*, and made all the *funerals*,

Nil niſi peccata timeo. Chryſoſtom. So *Anſelm.*

Rom. 5. 12.

Bellum eſt malum complexum.

Bonum, in quo omnia ſunt bona.

1 Cor. 15. 21. *Vorſtius.*

The Mother of *Nero*, concerning him.

Joſh. 1. 5.

funerals, that have been in the *world*. It was (once) ſaid of the goodly *Buildings* of *Rome*, that the *ſins* of the *Germans* (meaning the *money*, got by the *Popes Factors*, for *ſin-pardons*, granted the *Germans*) have *built* theſe. Thus, when we ſee thoſe goodly *Buildings* (the bodies of *men*, caſt (unto) the *ground*; yea, caſt (into) the *ground*, we may truly ſay, the *ſins* of *men* have *unbuilt*, have *pulled* down their *Bodies*.

Reaſ. 2. *Man*, is *formed* out of the *duſt*, therefore *man* is *mortal*, and muſt *die*. As our *Bodies* dwell in *hou-*

Job 4. 19. *ſes of clay, the foundations whereof are laid in the duſt*; ſo our *Bodies* are but *Clay-builts*, and they cannot ſtand long. We were *reared* (at firſt) out of the *duſt*, and we are making to our *Center* every *moment*. *Bodies* are but *Clay-builts*, though ſome be *painted*, and *decked*, and *beautified* more than others, yet all are *duſt*, and that makes to its *Center*. Soul, as thy *Original* was, ſo ſhall thy *Concluſion* be; as thy *beginning* was, ſo ſhall thy *ending* be. Though *Man* (now) ſeem to be ſomewhat better than *duſt*, yet to *duſt*, ſhall he *return*. Bodies *alive*, are but *living* duſt. *Man*, is *duſt* (while he *lives*; returns to the *Duſt* (when) he *dies*, and is turned into *duſt* (after) *Death*. It was ſaid to *Adam* (and in him to all *Mankind*) not (only) as *a curſe*,

Gen. 3. 19. but (alſo) as a *command*; *In the ſweat of thy face ſhalt thou eat thy bread, until thou returneſt to the ground*; that is, until thou *dieſt*; *for duſt thou art,*

Phil. 3. 21. *and unto duſt ſhalt thou return*. As thy *Alpha* was, ſo ſhall thy *Omega* be. Hence the Body of *man*, is

1 Cor. 15. 47. called *vile*. *Who ſhall change our vile body, and make it like his glorious body*. The Body of the firſt *Adam* was *formed* out of the *Earth*, and is ſaid to be *of the earth, earthy*. And, as in the (firſt) Body, ſo in the *bodies* of (all) *men*, *Earth* is the (predominant) *element*; our *bodies*, are *vile*, the (chief) *Ingredient* of their *mixture* being the *Earth*, which (comparatively to thoſe (higher) and (nobler) *elements*) is but *vile*.

Gen. 18. 27. *Abraham* writes himſelf, *Duſt and Aſhes*. *Duſt*, is *Earth* made by the *Heat* of the *Sun*; *Aſhes*, *Earth* made by the *Heat* of the *Fire*.

Amos 6. 4 They, who now lye upon *beds of Ivory*, muſt lye down in a *bed* of *Earth*, and reſt their *Heads* upon a *pillow*

a *pillow* of *Duſt*. Moſt *ſleep* in the *Duſt* (while) they *live*, bnt all muſt *ſleep* in the *Duſt* (when) they *die*. He (only) who hath laid up his *Heart* in *Heaven*, can (comfortably) think of laying down his *Head* in the *Duſt*. *Then ſhall the* Duſt (the Body) *return unto the earth as it was, and the Spirit* (the Soul) *unto God who gave it*. Mans *Body*, is Duſt *materially* (while) he *lives*, and Duſt *formally* (when) he is *dead*. Eccl. 12. 7.

God, hath *appointed* Death, therefore *Man* is *mortal*, and muſt *die*. 'Tis (once) *appointed* for *Man* to *die*, and 'tis *enough* that it is appointed *once*. As the *Statute* is *paſt*, that *Man* muſt *die*, ſo how (long he ſhall *live*, and (when) he ſhall *die*. *My times are in thy hand*. He (*who inhabits eternity*) is alſo the *Lord* of *Time*. Some, *live*, as if they were *Maſters* of *Time*, and could appoint out their own *Term*; as if they had made a *Covenant with the Grave, and an Agreement with* Death; they ſpeak, as if their *Tongues* and their *Time*, were their *own*. *To morrow ſhall be as this day, and much more abundant*. That rich *Caitiff*, looked upon his *Time* as his *own*: *Soul, take thine eaſe, thou haſt goods laid up for many years*; *but God ſaid*, Thou *Fool*, *this night ſhall thy ſoul be required of thee*. The *Pſalmiſt*, doth not ſpeak himſelf the *Maſter*, but the *Servant* of *Time*. *My times are in thy hand*. That is, *all* my *Times*; my times of *Health*, or *Sickneſs*; of *Joy*, or *Sorrow*: of *Truth* or *Triumph*; of *Light*, or *Darkneſs*; of *Life*, or *Death*; all my times are in thy hand. It is well, that our *Times* are in *Gods hands*; *Man* is not wiſe enough to *uſe* the *Time* that God *ſets* him, much leſs is he wiſe enough to *ſet* his (own) *Time*. God *appoints* Death; all *manner* of *Deaths*; *four kinds of* Deaths, ſaith the Prophet. *Death* is *Heavens Statute*, and who can *reverſe* that? was not that to be *reverſed by man*, *that was ſealed with the Kings Ring*? Who (then) can reverſe *Death*? the *Law* of *Nature*? the *Statute* of *Mortals*? the *Circumference* of the *Univerſe*? *Death* is the *Houſe* appointed for all living. *I know that thou wilt bring me to death, and to the houſe appointed for all living*. *As I know that my Redeemer liveth*; ſo I know, aſſuredly know, that I ſhall *die*, and go to the *Grave*

Reaſ. 3. Heb. 9. 27. Pſ. 31. 15. Iſa. 57. 15. Iſa. 28. 15. Iſa. 56. 12 Luk. 12. 19, 20. Jer. 15. 2, 3. Eſth. 8. 8. Job 30. 23. Job 19. 25.

of

of *Silence*. *Death*, bring us *back* to what we *once* were, and *ſhew* us what we *are*. It is true (as I have written) that ſome have *lived*, and not *died*, and that ſome ſhall *live*, and not *die*; yet thoſe few *Exceptions* do not *infirm*, but rather *confirm* the *Truth* of the general *Rule*, which is, *That all muſt die*, becauſe none *eſcape*, but upon ſome (ſpecial) *Exception*. *Death*, is called a *Change*: *If a man die, ſhall he live again? All the daies of my appointed time will I wait until my change come. Death*, is *natural*, but we *die* by a *Law*; we *die* by *Apointment*; the houſe appointed for all living. Some, ſay of *Malefactors* (who are put to *death* for *crimes* againſt the *Law*) that, *They are ſlain by the Law*. We may ſay of every *man*, *He is ſlain by a Law*; the houſe appointed for all living. *Thou turneſt man to deſtruction*, that is, to *Death*; the *deſtruction* of all men as to their (corporeal) *conſtitutions*, and (external) *enjoyments*: But what then? *And ſayeſt, Return ye children of men*. God, having *turned* man to *Death*, ſaith preſently, *Return ye children of men*: That is, go *back* into what ye *were*; return to the *Duſt*.

Job. 14. 14.

Pſal. 90. 3.

SECT. V.

The *Brevity* of *Life*.

Fui, & nihil amplius.

IF the (firſt) *Death*, be the *Miſtreſs* of *Mortals*, and the *Empreſs* of the *Univerſe*, reflect (then) the *Brevity* of *Life*. *I have been, and that is all*, ſaid *Saladine* the *Great*, who was *Conquerour* of the *Eaſt*. The longeſt *liver*, hath but a *handfull* of *Daies*, and *Life* it ſelf is but a *Circle*, alwaies *beginning* where it *ends*. With the *Ancient* (of) *Days*, there are (no) *Days*, and *Time* will be, when *Time* ſhall no more be. The *Child*, born in the *morning*, is old enough to *die* before *night*. To *Day*, to *Me*, to *Morrow*, to *Thee*, is Deaths *Motto*. When *Jacob* (was asked by *Pharoah*) *How old art thou?* or (according to the *Margent*) How many are the *daies* of the *years* of thy *life*? His anſwer, was, *Few, and evil, have the daies of the years of my life been*, &c.

Hodie mihi cras Tibi.

Dan. 7. 9.

Gen. 47. 8, 9.

A great *Physician* say, that *Art, is long*; *Life, is short*. The Heathens *Emblem* for *Life*, was an *Eye open*, and for *Death*, an *Eye shut*; as if there were no other *difference* between the *living*, and the *dying*, but the *Twinkling* of an *Eye*. *Man that is born of a woman, is of few daies, and full of trouble*. *Job* scarce thinks *Himself* worth the *naming*, who doth not *speak* of himself in his (own) *name*; Man, that is born of a woman. But, what of this *man*? he is of few daies (short of daies) and full of trouble. Few *daies*, and many *troubles*, make up the *Character* of *Man*. We use to say, *short*, and *sweet*; but, here, it is *short*, and *sowre*; yea, *short*, and *bitter*. As some speak (*Much in a Little*) much *matter*, in a little *Discourse*: And, as some do (*Much with a Little*) much *Good*, with a little *Talent*; so all suffer (*Much in a Little*) much *Trouble*, in a little *Time*; many *Sorrows*, in a few *Daies*. The daies of man are *few*, compared with the daies that man lived before the *Flood*; then man lived to *six*, *seven*, *eight*, *nine hundred*; almost a *thousand years*. They are few (also) *compared* to the *daies* of *God*. As the *daies* of *God* cannot be *counted*, because they are so *many*, so the *daies* of *Man* can scarcely be *counted*, because they are so *few*. *Mine Age* (says the Psalmist) *is as nothing before Thee*. All *Time* is as *Nothing*, compared to *Eternity*; what a *Nothing* (then) is the *Age* of one *Man* unto *Eternity*? Some things (*created* and *finite*) are so great above others, that they are nothing unto them: What is the *Ant* unto the *Elephant*? what is the *Shrimp* to the *Whale*? what is the whole body of the *Earth*, to the body of the *Heavens*? It is but a *point*, say *Naturalists*. As one *part* of the *Earth*, is but a *point* to the *whole*, and the *whole Earth*, but a *point* to the *Heavens*; so one *part* of *Time*, is but a *moment* to *all* Time, and *all* Time is but a *moment* to *Eternity*; especially, to the *Eternity* of *God*. What is *Finite* unto *Infinite*? The *Brevity* of mans life, will yet appear (beyond all modest contradiction) by the *expressions* wherewith it is *cloathed*; by the *metaphors* wherein it is *emblemed*, and by the *Things* whereunto it is compared. For instance.

Ars longa, Vita brevis.

Hippocrates.

Oculus apertus, & clausus.

Job 14.1: Margent.

Multum in parvo.

Psa. 39. 5.

The

1. The *Life* of *Man*, is compared to a Weavers
Job, 7. 6. *Shuttle. My daies are ſwifter than a Weavers Shuttle.* A Weavers *Shuttle*, is an *Inſtrument* of a very ſwift, and ſudden *Motion*; this paſſeth the *Loom*, or *Web*, with ſuch *ſpeed*, that it is grown to a *Proverb*, for all things *quick* and *tranſient*.

2. The *Life* of *Man*, is *compared* to an *Hand-*
Pſal. 39. 5. *breadth. Thou haſt made my daies as an Hand-breadth.* That is not *long*, which is no *longer* than the *Breadth* of an *Hand*; not *long*, in the largeſt *Extent*.

3. The *Life* of *Man*, is *compared* to a *Tale* that is
Pſal. 90. 9. *told. We ſpend our daies as a tale that is told.* That is, *ſuddenly*, and *ſwiftly*. A *Diſcourſe* (from) the *mouth* eſpecially (in) the *mind*, out-runs the *Sun*, as much as the *Sun* out-runs the *Snail*. The *Thoughts* of a *Man*, will *travel* the *world* over in a *moment*.

4. The *Life* of *Man*, is *compared* to a *Vapour*.
Jam. 4. 14 *What is our Life? it is even as a Vapour, which for a while appeareth, and then vaniſheth away.* Though all a man hath, is *ſhort* of *Life*, yet this *Life* of *Man*, ſoon *evaporates*, and *expires*.

SECT. VI.

The *Certainty* of *Death*.

OUR *Bodies* are but (living) *Graves*; no ſooner did we begin to *live*, but we began to *die*, and *continue* dying, until we be *ſwallowed* up of *Death*. As every *Man* had his *Geneſis*, his beginning, or *comming* into this *world*; ſo, every *Man* ſhall have his *Exodus*, his ending, or *going* out of
1 Chr. 29. 28. the *world*. Oh ſoul! flatter not thy ſelf, and thy ſoul, with an *undiable* ſtate. *David* (was a man after Gods own heart) and yet concerning him it is ſaid, *That he died.* Though he lived to a *good old age, full of daies, riches and honour*, yet he died, and *Solomon his Son reigned in his ſtead.* Deaths *ſeiſure* is without *ſurrender*, and from her *ſentence* there is no *Appeal*. When *News* arrived at one concerning the *death* of his (only) *Son*, he ſeemed not to be *over-concerned*, but to *reply* without *Regret*, *I know*

Anaxagoras, Scio me genuiſſe mortalem.

that

that he was begotten mortal; I know the Son is mortal as well as the Father. Thoſe long-livers (recorded iu the ſacred Scripture, and tranſmitted to poſterity) died. They lived *long*, but they did not *out-live* Death. They lived *long* in the *world*, but (at laſt) they *left* the *world*. They lived *long*, but a *day* came, when they could not live a (day) *longer*. Death is the *obſcureſt* thing in the *world*. The *Grave* is a *gloomy* place, and *filled* not (only) with *natural*, but (alſo) with *metaphorical* Darkneſs. Gen. 5. 5, 8, 11, 14, 17, 20, 27, 31.

SECT. VII.

The *Uncertainty* of the *Time* of *Death*.

THough *Death* be *certain*, yet the *Time* of *Death* is *uncertain*. *Death*, is *certain*, but the *Day*, or *Hour* of *Death*, is *uncertain*. Little did *Julian* think, that *Death* had been at the *Door*, before he was *wounded* by an *unknown* hand, and blaſphemed; *Thou haſt overcome, oh Galilæan! Thou haſt overcome.* Little did *Ahab* think, that the day of *Death* had been ſo near *dawning*, when he gave in charge concerning *Micaiah*; *Put this fellow in the Priſon, and feed him with the bread of Affliction, and with the water of Affliction, until I come in peace.* Little did *Agag* think of being hewed in pieces before the *Lord* in *Gilgal*, when he ſaid, *Surely the bitterneſs of death is paſt.* *Pharoah*, ſtood upon even ground with *God*, little thinking, that the *Sea* ſhould be his *Sepulchre*, when he ſaid, *Who is the Lord that I ſhould obey his voice, to let Iſrael go? I know not the Lord, neither will I let Iſrael go.* Little did *Sennacherib* think that he ſtood upon the *Brink* of *Eternity*, when theſe words were ſpoken by his ſervant, *Hear ye the words of the great King, the King of Aſſyria*; when he ſeemed to ſtand upon higher ground than *God*. Little (alſo) did *Herod* (the *Mount* of *Pride*, according to his name) think, that his *Grave* had been *digging*, when he ſo *charmed* his *Auditory* with his *Oratory*, that they

Viciſti Galilæe viciſti. 1 Kings 22. 27. 1 Sam. 15. 32, 33. Exod. 5. 2. Exod. 14. 27. Iſa. 36. 13. Iſa. 37. 38. Acts 12. 21, 22.

gave a ſhout, *It is the voice of a God, and not of man.* The *Manner*, and *Time* of *Death*, is *uncertain.* Some (indeed) have *predicted* the *Manner* of their *Death*; thus *Ridley*; that he ſhould be *burned*, and not *drowned*: Thus *Jewel*; he (long before his *Sickneſs*) predicted the *Approach* of it; And (in his Sickneſs) *predicted* the *preciſe* day of his *Death*. But this is *rare*, very *rare*.

Object. 1. What is *prayable*, is *attainable*, but the *knowledge* of the *length* of *life*, is *prayable*.

Sol. To pray for a *Phyſical*, or *Literal* knowledge of our *End*; that is, what *Year*, or *Day*, our *Lives* ſhall *end*, is a ſinful *Curioſity*, and preſumptuous *Intruſion* into the (ſecret) *Will* of *God*; but to pray for a *metaphyſical* or *ſpiritual* knowledge of our *End*; that is, how we may *end* any *day* of the *year*, or *hour* of the *day*, in an holy *Duty*, and humble *ſubmiſſion* of our ſelves to the (revealed) *Will* of *God*, this is *warrantable*.

Caryl, Vol. 1. p. 355.

Obj. 2. But, *Hezekiah*, had fifteen *years* added to his *daies*, and therefore he knew how long he ſhould *live*, and when he ſhould *die*.

Iſa. 38. 5.

Sol. This, is ſuch a *Favour*, as that we read not of the like, *indulged* any other of Gods *Servants*, though very high in *Favour* with him. This (Great) and (Good) *King*, is *indulged*, and *aſſured*, a *Leaſe* of his *Life*, fifteen years longer; well (now) may this be *uſhered* in with a *Note* of *Attention*, and ſerious *Conſideration*, *Behold, I will add unto his daies fifteen years*: It is *ſealed* (alſo) being an unuſual *Grant*, with an unuſual *Miracle*; *Behold, I will bring again the ſhadow of the degrees, which is gone down in the Sun-dial of Ahaz, ten degrees backward*; *ſo the Sun returned ten degrees, by which degrees it was gone down.* As we are to *reflect* the *Brevity* of *Life*, the children of men being (many times) of as ſhort a continuance as *Jonahs Gourd, which came up in a night, and periſhed in a night*: And, as we are to *reflect* on the *Certainty* of *Death*, this being a *Tribute* due to *Nature*, and a *Debt* to be paid, by every *Individual*; ſo, we are to *reflect* the *Uncertainty* of the *Time* of *Death*, which comes to many *perſons* as a *Thief* in the *night*, *ſuddenly*, *ſilently*, *unexpectedly*.

Iſa. 38. 8.

SECT.

SECT. VIII.

The *Impartiality* of *Death*.

DEATH, is *common* to *All*. *Death* (when ſhe *marches* her *Rounds*) knocks at a *Palace*, as well as at a *Cottage*; at the *Princes* Palace, as well as at the *Peaſants* Cottage. The *King*, as well as the *Beggar*, may die, muſt die: The *perſecuting*, as well as the *perſecuted*, may die, muſt die. The man in his *Robes*, as well as the man in his *Rags*, may die, muſt die. *Your Fathers, where are they? and the Prophets, do they live for ever?* The Hebrew Proverb is, That in *Golgotha* are *Skulls* of all *ſizes*, as well as of all *ſexes*. *Death*, knows no *difference*, no *diſtance*. *Death*, is like the *Sword* of *Alexander* the *Great*, that knew not how to make a *Difference*. The *Apoſtle* (in the Book of Martyrs epitomized) ſpeaking of thoſe Worthies (*of whom the world was not worthy*) ſaith, *Theſe all died in Faith*; or (according to the Greek) according to Faith: All theſe died *naturally*, though they died *believingly*. There is not a *man* in the *Charter* of *man-kind*, but he is *obnoxious* to the (common) and (equal) *Law* of *Death*. There are no Sons of *Zerviah* too hard for *Death*; though a *Sampſon*, this great *Leviathan* Death, account him but a *ſtraw*. One (being asked by another) where he had been, anſwered, I have been comparing the *Skulls* of *Princes*, with the *Skulls* of *Peaſants*, the *Skulls* of the *mightieſt*, with the *Skulls* of the *meaneſt*; the *Skulls* of the *richeſt*, with the *Skulls* of the *pooreſt*; the *Skulls* of the *higheſt*, with the *Skulls* of the *loweſt*, and I find no *difference*. *The ſmall, and the great are there, and the Servant is free from his Maſter*. The *ſmall*, cannot *eſcape* the *Hands*, or *ſlip* through the *Fingers* of *Death*, becauſe they are *little*; the *great*, cannot *reſcue* themſelves from the *power*, or break out of the *hands* of *Death*, becauſe they are *big*. *Death*, is *impartial*; from the *Threſhold* to the *Throne*.

Pallida mors pulſat Regum turres, pauperumque tabernas.

Zach. 1. 5.

Καθὰ πάντες, Heb. 11. 13.

Diogenes, to *Alexander* the Great.

Job 3. 19.

SECT. IX.

Directions concerning *Death*, the *Tribute* of *Nature*, and *Law* of *Mortals*.

This *Section*, hath a double *Aspect*, and looks to a *Soul* (out) of *Christ*, and to a *Soul* (in) *Christ*.

Chap. 1. To the *Soul* (out) of *Christ*.

1. *Directions* ART (out) of *Christ*? Take heed (then) of puting far away the *day* of *Death*. There is a wicked Proverb, *I thought no more of it than I did of my dying day*. As if a *man* should not *concern* himself with the *Thoughts* of *Death*. What became of that *French King* (when) he *died*, that would not *think* of *Death* (while) he *lived*? He prohibited (upon *pain* of *Death*) to *speak* of *Death* in the *Court*. There is Deaths *day*, and this is not to be put far *away*. This, is the Fools motto, *I never thought of it*. The *Master*, say to the *Servant*, Is this done? Is that done? The *Servant*, say to the *Master*, I never thought of it. Oh (say *Christ* to the *Soul*) why didst thou not *believe*, and *repent*? for *He*, or *She*, that *believeth not*, *shall be damned*; *and except ye repent*, *ye shall all likewise perish*: Oh (say the *Soul* to *Christ*) I never thought of it! Oh, say *Christ*, why didst not thou *love* me? for, *If any man love me not*, *let him be Anathema Maran-atha*; a *curse* to the *coming* of the *Lord*, to pass the *definitive Sentence*: Oh, say the *Soul*, I never thought of it! Oh, say *Christ*, why didst thou not *Ark* in me, and *Anchor* upon me, when *I am the Way*, *the Truth*, *and the Life*? Oh, say the *Soul*, I never thought of it! Oh, say *Christ*, why didst thou not get *Oil* in thy *Vessel* against a *dying* hour; and a *wedding-garment* against a *judging* hour? Oh, say the *Soul*, I never thought of it! Oh Soul! if thou hast any *love* to thy *self*, love to thy *Soul*, take heed that thou dost not lay under that black *Brand* (as to *Death*) that they did as to *Judgment*) *Ye*, *that put far*

Lewis the 11th.

Non putaram.

Mark 16. 16.

Luk. 13. 3.

1 Cor. 16. 22.

Joh. 14. 6.

Amos 6. 3

far away the evil day, and cauſe the ſeat of violence to come near. Oh Soul! take heed thou ſpeakeſt not of *Death*, as one did of *Hell*, who being asked what *Hell* was, profanely ſaid, ſtay until I come *there*, and I will ſend thee word from *thence*. *Hell*, is not a place to be *ſported* with. There are many, that have not (only) a *name* to *live*, but (alſo) the *nature* of *life*, that ſometimes *tremble* at the *Thoughts* of *ſhooting* this *Gulf*. That ſaying, had too great a *Tincture* of *Atheiſm*, *To morrow ſhall be as this day, and much more abundantly.* *Demonax.* Iſa. 56. 12.

Art out of *Chriſt*? Take heed (alſo) of taking Gods *work*, out of Gods *hand*. God, who giveth life, may call for it when he pleaſeth, but man muſt not. God *impoſed* upon *Abraham* an *Oblation* of *Iſaac*; it had been *Murder* for the *Father* to have *killed* the *Son*, had not *God* impoſed it. *God*, is the *Being* of *Beings*, and doth all things well. Some Romiſh *Paraſites* have *flattered* the *Pope* into this divine *priviledge*, which is *peculiar* (to) *God*, and the *prerogative* (of) *God*. God, is ſo high, that he cannot look *above* himſelf, but looks *below* himſelf, and hath none to whom he is to give an *Account* of his *Actions*. *Behold, he taketh away, who ſhall turn him away? who may ſay unto him, what doſt thou?* yet the blind, and the bloody *Papiſts*, have *flattered* the *Pope* into this divine *priviledge*; no man muſt queſtion him, do what he will; if he carry thouſands to *Hell* with him, no man muſt ſay unto him, what doſt thou? *I kill, and I make alive, I wound, and I heal, neither is there any that can deliver out of my hand*, is a *Dialect* becoming a *God*, but *unbecoming* a *man*. Gods *work*, is not to be taken out of Gods *hand*. Might not the *conſent* of *Paul*, to the *Death* of *Stephen*, lay near *Pauls heart*, ſo long as he *lived*? *When the blood of thy Martyr Stephen was ſhed, I alſo was ſtanding by conſenting to his death, and kept the rayment of them that ſlew him.* Oh Soul! take heed of *breathing* their *Veins*, and *letting* out their *Vitals*, unto whom *Death* is *ſtingleſs*. Take heed of having a hand in (their) *Death*, who (through grace) ſee the *Death* of *Death*, in the *Death* of *Chriſt*. If thoſe (who are actually *Chriſts*) *Direct.* 2. Gen. 22. 2. Job 9. 12. Act. 22. 20.

die a *natural* Death, God takes notice of it: *Moſes my ſervant is dead*: But, if they die a *violent* Death, God takes eſpecial notice of it. *Precious in the eyes of Jehovah is the death of his Saints.* If a *Chriſtian* (of Chriſts making) goes *bleeding* to *Heaven*, or *burning* to *Heaven*; if he lays down his *Blood* on this ſide the *Grave*, this goes near the *heart* of *God*.

Joſh. 1.2. Pſal. 116. 15.

Direct. 3. Art out of *Chriſt*? tremble (then) for in a *moment* thou mayeſt *die*, and be *damned* too. *They ſpend their time in mirth, and in a moment go down to the grave.* *Death* (by the *Philoſopher*) is called of all *formidable* things the moſt *terrible*. Theſe were ſome of the laſt words of that great *Philoſopher*; I have lived *anxiouſly*, I die *doubtfully*; Oh *Being* of *Beings* have mercy upon me! but, now, it is too late for me to call for *mercy*. *Death*, is called by *Bildad*, the *King of Terrors*. This, is a very ſtrange *Title*. We have read of many *Titles*, which have been given the *Kings* of the *Earth*, as moſt *Serene*, moſt *Chriſtian*, moſt *Sacred*, &c: but (if at all) rarely of ſuch a *Title* as this, *King* of *Terrors*. For a man to be brought to the *King* of *Terrors*, is for a man to be brought to *death*, or to his laſt end. The *Philoſopher* (in this ſenſe) called *Death* the *King* of *Terrors*, when he called it the moſt terrible of terrible things. *Death*, is *terrible* upon a threefold conſideration; Antecedents, Nature, Conſequents.

Job 21. 13. *Anxius vixi, dubius morior; Oh ens entium miſerere mihi! Sed, &c. Ariſt.* Job 18. 14. *Caryl, in loc.*

1. *Death*, is *terrible*, if we conſider the *Antecedents* of it. The *Forerunners*, or *Harbingers* of *Death*, are *Pains*, *Diſeaſes*, *Sickneſſes*, and theſe are *terrible*. The *Shunamites* Son was taken *ſick* when he was with the *Reapers*, crying to his *Father*, *My Head, my Head*; *being carried home, he ſate on his Mothers knees until noon, and then died.*

2 King. 4. 18, 19, 20.

2. *Death*, is *terrible*, if we conſider the *Nature* of it. *Death*, is a *Diſunion*. All *Diſunions* are *troubleſom*, but ſome are *terrible*. *Death* (according to the *Poet*) is the greateſt *Leveller* in the *world*: *Death* levels *Scepters*, and *Plow-ſhares*; it makes all alike. The *Diſunion* that *Death* makes between *Husband* and *Wife*, is *terrible*; but *Death* makes a *Diſunion* between them that are *nearer* than *Husband* and *Wife*,

Mors Sceptra Ligonibus æqua.

Wife, even between *Soul* and *Body*: *Husband* and *Wife*, are one *fleſh*, but *Soul* and *Body*, are one *perſon*. *Then ſhall the Duſt* (the Body) *return to the Earth as it was, and the Spirit* (the Soul) *unto God.* Eccl. 12. 7

Death, is *terrible*, if we *reflect* the *conſequents* of it. *I have ſaid to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Siſter.* Now, ſoul, art out of *Chriſt*? what is thy *Death* then like to be? It may be ſaid of a perſon living, and dying out of *Chriſt*, that his *Birth* is *bad*; his *Life* is *worſe*; his *Death* is *worſt* of all. Some, are ſo *ſick*, that they cannot *live*, and yet ſo *ſinful*, that they cannot *die*; their *Cry* is, Oh Lord, we cannot *die*! Oh Lord, we muſt not *die*! O Lord, we dare not *die*! Oh Lord, we will not *die*! We read of ſome that ſhall *ſeek death, but ſhall not find it, and ſhall deſire to die, and death ſhall flee from them.* Others there are that *Death* ſeek, but they would not be *found*; and that *Death* deſire to *have*, but they *flee* from it. A great perſon, hearing the *Verdict* which the *Phyſicians* brought in againſt him that he muſt *die*, cryed out, Let me *live*, though it be the *Life* of a *Toad* under a *Threſhold*. Art out of *Chriſt*? tremble (then) and *realize* a *ſtate* of *Death*. Do not (only) *read* of *Death*, but (alſo) *realize* Death. Do not look upon *Death* as a Phyſical *Notion*, and a Mathematical *Concluſion*; be much in the *reflection* of this *Text* and *Truth*; *It came to paſs that the Beggar died, and was carried by the Angels into Abrahams boſom; the Rich man alſo died, and was buried, and in Hell he lifted up his eyes, being in torment.* Here is *Death* and *Damnation* too. Thou mayeſt *die*, and be *damned* too. 3. Job 17. 14. *Nativitas mala; Vita pejor; mors peſſima.* Rev. 9. 6. Luk. 16. 22, 23.

Art out of *Chriſt*? go (then) to *Chriſt*, in whoſe *Death*, is the *Death* of *Death*. To be *Chriſtleſs*, is to be *Godleſs*, to be *Graceleſs*, to be *Gloryleſs*; go (then) to *Chriſt*. Art in a *ſtate* of *Sin*? go (then) to *Chriſt* for *Grace*. Art in a *ſtate* of *Darkneſs*? go (then) to *Chriſt* for *Light*. Art in a *ſtate* of *Death*? go (then) to *Chriſt* for *Life*. Art in a *ſtate* of *Damnation*? go (then) to *Chriſt* for *Salvation*. *Encline your ear, and come unto me; hear, and your ſouls* Direct. 4. Iſa. 55. 3.

shall live. Paul, was a great *Orator*; a great part of his *Oratory* was to perſwade *men* to come to *Chriſt*, and be *ſaved*. *He that winneth ſouls is wiſe.* Art *Chriſtleſs*, and *Godleſs*; *Graceleſs*, and *Spiritleſs*? May not I ſay to thee with the *Alteration* of a word, as was ſaid to the *ſtock* of *Abraham*? *To thee is the word of this ſalvation ſent.*

Acts 13. 36.

But there is a *Lion* in the *way*; an *Adder* in the *path.*

Queſt. 1. But what is this *comming* to Chriſt? this *going* to *Chriſt?*

Sol. A *comming*, or *going* (to) *Chriſt*, is a *believing* (in) *Chriſt.* As *Faith* is the Souls *Eye*, *He that ſeeth the Son, and believeth on him, hath eternal life*: And, as *Faith* is the Souls *mouth*; *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life*: And, as *Faith* is the Souls *Ear*; *He that heareth my Word, and believeth on him that ſent me*: And, as *Faith* is the Souls *Hand*; *To as many as received him, to them gave he priviledge to become the Sons of God, even to them that believe on his Name*: So, *Faith* is the Souls *Foot*; *He that cometh to me, ſhall never hunger, and he that believeth on me, ſhall never thirſt.*

Joh. 6.40. Joh. 6.54. Joh. 5.24. Joh. 1.12. Joh. 6.35.

Queſt. 2. But, is there an indiſpenſible *Neceſſity* of *going* to *Chriſt* for *Salvation?* Can *Salvation* be had no where elſe? Is he not only (a) *Saviour*, but alſo (the) *Saviour?*

Sol. That *Chriſt* is (a) *Saviour*, is evident. *Unto you is born this day in the City of* David (*a*) *Saviour, which is Chriſt the Lord.* That *Chriſt* alſo is (the) *Saviour*, is as evident. *Now we believe, not becauſe of thy words, for we have heard him our ſelves, and know that this is indeed* (*the*) *Chriſt* (*the*) *Saviour of the world.* I remember the time when if I could have gone to Heaven by my *Education, Civility, Forms* of *Prayer* of mine own making; or by my *Fathers Copy*, I would not have made *uſe* of *Chriſt*; but (at laſt) I found that there was *Salvation in no other*; and (*ſailing* by the *gates* of *Hell* in my apprehenſion) I alſo found that no *Voice* but the *Voice* of *Chriſt*, would *ſtill* the *Voice* of *Deſperation.* There is no *Paradiſe* without this *Tree*; no *Light* without this *Sun*; no *God*, nō *Glory*, no *Heaven*, no *Happineſs*,

Luk. 2. 11 Joh. 4.42. Act. 4. 12. Iſa. 51. 12.

neſs, without this *Chriſt*, in this *world*.

But am I *called* to *go* to this *Saviour* for *Salvation*? Queſt. 3.

Called thou art, therefore *go*. *Look unto me, and be ye ſaved all the ends of the earth, for I am God, and there is none elſe.* Here is not only *looking*, but looking for *Salvation*. and Salvation upon looking. *Look unto me, and be ye ſaved.* Sol. Iſa. 45. 22

But if *going* unto *Chriſt* be *impoſed*, ſhall I be *welcome* if I *go* unto him for *Salvation*? Queſt. 4.

Come, and *welcome*. *All that the Father giveth me, ſhall come unto me, and he that cometh unto me, I will in no wiſe caſt out.* All that the Father giveth me, ſhall come unto me; All that are *choſen* (in) me, ſhall be *called* (by) me; All that were *given* (unto) me, ſhall *believe* (in) me; All that were mine (before time) by eternal *Donation*, ſhall be mine (under time) by effectual *Vocation*: Is here all? No; And he that cometh unto me; that is, *He*, or *She* that *believeth* in me, I will in no wiſe caſt out: or (according to the Greek) wherein there are two Negatives, I will not, not caſt out of doors. Soul! *Chriſt* will not ſhut the doors upon thee when thou comeſt, nor caſt thee out of doors when thou art come. Oh infinite *mercy!* Sol. Joh. 6. 37. οὐ μὴ ἐκβάλω ἔξω.

Oh but I am a loſt *Soul*, and in a loſt *ſtate*! Now, may a loſt *Soul* in a loſt *ſtate*, go unto this *Chriſt* for *Salvation*? Queſt. 5.

A loſt *Soul*, in a loſt *ſtate*, may go to *Chriſt* for *Salvation*. *The Son of Man is come to ſeek, and to ſave, that which was loſt.* Chriſt *came* that he might *ſeek*; and *ſought* that he might *ſave* that which was *loſt*. Sol. Luk. 19. 10.

What, *go* to *Chriſt*! Is not an *impoſſibility* impoſed upon me? Can there be *going* without *drawing*? Queſt. 6.

He that *commands* going, *concerns* himſelf with *drawing*. *No man cometh unto me, except the Father which hath ſent me draw him.* Sol. Joh. 6. 44.

But, if *going* (unto) *Chriſt*, be believing (in) *Chriſt*, can a man (without) Chriſt, believe (in) Chriſt? *Faith*, is (the) *work*; the work of works. Queſt. 7. τὸ ἔργον.

It is true, *Faith*, is (the) *work* of works. When Sol.

they

Hic labor; *Hoc opus.* they called upon *Spira* to *believe*, he told them, it was as *possible* to drink up the *Sea* at a *draught*: You call upon me (said he) to *believe*, I tell you, I cannot; oh now I cannot! It is (as) possible, yea (more) possible, to keep the *Moral Law*, than to *believe*; for it is *natural* to *work* for *life*, but *supernatural* to *believe* for *life*. Faith, is an out-landish *Plant*, and of a divine *Extract*; it is not a *slip* growing in our *Gardens*, but a heaven-born *Grace*.

Eph. 2. 8. *Faith*, is not a *Native*, but a *Donative*; it is the *Gift* of *God*; it is the *Work* of *God*. Now, though

Col. 2. 12. there cannot be a *believing* in Christ (without) Christ, yet there may be a believing in Christ

Phil. 4. 13. (through) Christ. *I can do all things through Christ*

Heb. 12. 2. *which strengtheneth me*. *Christ*, is the *disposer*, and *dispenser* of all *Grace*; he that *calls* thee to *go*, can *cause* thee to *go*; that *calls* thee to *believe*, can *cause* thee to *believe*.

Queſt. 8. What, *go* to *Christ* for *Salvation!* what manner of *Saviour* (then) is *Christ*?

Sol. My *Line* will not *sound* this *Depth*; what is a *Muscle-shell* to *empty* an *Ocean*? Is it not much more easie to say what *Christ* is not, than to say, what *Christ* is? But, take a *Taste*.

1. *Christ* is a *merciful* Saviour. *Mercy*, is the *Element* of *Christ*; *Duty*, should be the *Element* of a *Christian*. *Christ is a merciful and faithful High*

Heb. 2. 17. *Priest in things pertaining to God, to make reconciliation for the sins of the people.* Christ delights rather to write in *Hony*, than in *Gall*, and to draw lines of *Love* than of *Wrath*: His *Grace* is a larger Territory than mans *Sin*; and his *Mercy*, than mans *Iniquity*. *The Law entred that the offence might*

Rom. 5. 20 *abound, but where sin abounded, grace did much more abound.* *Man*, is not so *unworthy*, as *Christ* is *worthy*; not so *sinful*, as he is *merciful*.

2. *Christ* is a *meek* Saviour. There is no forbidden

Num. 20. 10. *passion* running in his *Veins*. Meek *Moses*, had his *passion*: *Hear now ye rebels*; *must we fetch you water*

Psal. 116. 11. *out of this Rock*? *David*, had his *passion*: *I said in my haste, all men are lyars.* Just *Job*, had his *pettish*

Job 3. 3. humour: *He wished the day to perish wherein he was born*; though his *passion* was buried under his *patience*,

tience, and his *infirmity* under his *Grace*. *Ye have heard of the patience of Job.* *Jonah* (a *Dove*, as the word ſignifieth, and *Doves* (they ſay) are *Galleſs*) was not without his *paſſion*: *Jonah* (ſaith God) doſt thou well to be angry? *And he ſaid, I do well to be angry, even unto death.* As if he had ſaid, I am *angry*, and I do *well* to be angry, and I do well to be *ever* angry. Should *Man* (thus) ſpeak to *God*? Though *Blood* ran in Chriſts *Veins*, yet *paſſion* did not *run* there. *Learn of me, for I am meek, and lowly in heart, and ye ſhall find reſt for your ſouls.* Learn of me; what to do? Not (ſaith one) to *create* the *World*; not to *walk* on the *Water*; not to *raiſe* the *dead*: Learn of me, there is the *precept*; for I am meek, and lowly in heart; there is the *preſident*: The one requires our *Obedience*, the other our *Conformity*: And ye ſhall find reſt for your ſouls; there is the *promiſe*. Ye ſhall have *repoſe* of *mind*, and *peace* of *conſcience*, which is an *Anticipation* of *Glory*: *Heaven* here.

Jam. 5. 11. Jon. 4. 9. Mat. 11. 29. *Aug.* *Præludium Cœli.*

Chriſt is a *free* Saviour. Though *Chriſt* cannot be *valued* to his *worth*, yet he may be had without *money*. What is *freer* than *Gift*? *Chriſt*, is a *Gift*. He is the *Fathers* Gift, and the Father in giving *Him*, gave like *Himſelf*. *If thou kneweſt the gift of God.* He is (alſo) his *own* Gift, and in *giving* Himſelf, he gave like *Himſelf*. *Who gave himſelf for us.* He gave his *Soul*, his *Body*, his *Life*, which ſhew the *willingneſs* of his *Death*. Though *Chriſt* be a *pearl*, yet he may be had without a *penny*. Though *Chriſt* be the *pearl* of *great* price; of *greateſt* price; able to *enrich* a *Beggar*, that is *worth* nothing; yea a *Bankrupt*, that is *worſe* than nothing, yet he may be had without *money*, and without *price*.

3. Joh. 4. 10. Tit. 2. 14.

Chriſt, is a *deſirable* Saviour. *Deſire*, is the *motion* of the *Soul*, after any apparent, or promiſed *Good*. The *deſires* of man are *vaſt* as his *thoughts*; *boundleſs* as the *Ocean*, ſaith one. There is a threefold *Deſire*; of *Nature*; of *Grace*; of *Glory*.

4. *Bloyſe*, Modern Policies.

Of *Nature*. This will be *content* with a *little*. 1.

Of *Grace*. This will be *content* with *leſs*. 2.

Of *Glory*. This is *inſatiable*. 3.

It is much the *Moad*, to be in the Optative *Mood*.

The

The moſt of men are for *wiſhings*, and *wouldings*. He, that is *nothing* but *Deſires*, ſhall have *nothing* that he *deſires*; but he that addeth good *Endeavours* unto his good *Deſires*, can deſire nothing that is *good* (if for his *good*) but he may have it. It is a *Maxim* in *Philoſophy*, *All things deſire good*. *Chriſt*, is the
Hag. 2. 7. *Deſire* of *Nations*. *I will ſhake all Nations, and the Deſire of all Nations ſhall come*. The *deſire* of the
Bonum, in quo omnia ſunt bona. *Righteous* (as Righteous) is *only* good, and *alway* good; for, as they deſire *Chriſt* (above) all, ſo they deſire Chriſt (in) all, in whom is *all* good, and nothing but *good*. Ask a *convinced* Soul; a Soul convinced of the *exceeding ſinfulneſs of ſin*; and ask a *deſerted* Soul; a Soul *toſſed with tempeſt, and not comforted*, what they deſire above all things in the world, and they will tell you a Chriſt *above* all; a Chriſt *in* all; a Chriſt *under* all; a Chriſt *after*
Pſa. 73. 25 all. *Whom have I in Heaven but thee? and there is*
Gen. 30. 1. *none upon Earth that I deſire beſides thee*. A *Child*, or I *die*, ſaid the *woman*; a *Chriſt*, or I *die*, ſay the *Soul*, and am *damned* too.

5. *Chriſt* is a *delectable* Saviour. An *Hypocrite* delights not in *God*, nor the *things* of God. It is an *Axiome* in *Nature*, that things are ſo much *delightful*, as they are *ſeaſonable*: This is confirmed by
Marg. Prov. 25. 11. more than (humane) *Authority*. *A word fitly ſpoken* (ſpoken upon his wheels) *is like Apples of gold in pictures of ſilver*. *Jonathan* delighted much in *David*. A *Chriſtian* (of Chriſts making) *delights* much in *Chriſt*, the *Son* of *David*; the *Lord* of *David*. To
Pſal. 37. 4. *delight* in *Chriſt* is a Chriſtians *Duty*. *Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart*. To *delight* in *Chriſt*, is a Chriſtians
Pſal. 94. 19. *Mercy*. *In the multitude of my thoughts within me, thy comforts delight my ſoul*. If we delight not in Chriſt *only*, we delight not in Chriſt at *all*. As it is true, it is the *ſpirit of ſinfulneſs to delight in ſin*; it is as true, it is the *ſpirit of godlineſs to delight in God*. As *Chriſt* is the *Object* of the *Fathers* delight:
Iſa. 42. 1. *Behold my ſervant whom I uphold, mine elect, in whom my ſoul delighteth*; ſo, *Chriſt* is the *Object* of their
Cant. 2. 3. *delight* who are the *Fathers*. *As the Apple-tree among the trees of the wood; ſo is my Beloved among*

the

the Sons; *I delighted and ſate down under his ſhadow, and his fruit was ſweet unto my taſte*, or *palat*. What was ſaid of *Titus Veſpatian* to be the *delight* of *Mankind*, is *infinitely* more true of *Chriſt*; he is a *delectable* Saviour, and the Object of their *delight*, who are *actually* his.

Chriſt is a *faithful* Saviour. Chriſt Jeſus the Lord is (the) *faithful witneſs*. One man will be faithful to another, ſo long as the *Sun* of *Peace*, and *Plenty*; the *Sun* of *Profit* and *Proſperity*, ſhines upon him; but when the cold and nipping *Froſts* of *Affliction* and *Adverſity* come; of *Exigency* and *Indigency* come, then *look* to thy *ſelf*. But it is not thus with *Chriſt*, for he is moſt *near*, when the *Chriſtian* hath moſt *need*. Oh my *Friends* (ſaith one) I have not a *Friend*. A *Friend* (ſaith another) is a *mutable* creature. Summer-Friends are not *worth* the *owning*; but Winter-Friends are *worth* their *weight* in *gold*. *Husband* and *Wife* are one *fleſh*; *Soul* and *Body* are one *perſon*; but *Friend* and *Friend* are (as it were) one *Soul*. *The ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul*. No *flatterer* can be a true *Friend*. *A faithful friend who can find?* was the complaint of *Iſraels Sage*. He was (never) a Friend, that is not (ever) a Friend. *A friend loveth at all times, and a Brother is born for Adverſity*. Such a *Friend*, and ſuch a *Brother*, Chriſt is; if (once) a Friend (ever) a Friend. This was the Motto of *Valentinian*; An *old* Friend, is the *beſt* Friend. Such a Friend *Chriſt* is; he was (thy) *Friend*, when thou waſt (his) *Foe*. If *Solomon* may be credited, *There is a Friend that ſticketh cloſer than a Brother*. Such a Friend *Chriſt* is. *Chriſt*, was in the *Ship*, when the *winds* did *riſe*, and the *waves* did *roar*; *charming* the *winds* which were *prodigious*, and *calming* the *waves* which were *impetuous*. That *Bottom* is not like to *ſink*, where *Chriſt* is. When the three *Children* were in the fiery *Furnace*, Chriſt gave a *meeting*, and made up that bleſſed *Meſs*. *Chriſt*, and the *Chriſtian*, in the *Ship* together; in the *Shop* together; *Chriſt*, and the *Chriſtian*, in the *Field* together, in the *Fire* together. Oh immence mercy!

6. Rev. 1.5.

Socrates. Plato.

1 Sam. 18.1.

Prov.20.6

Prov. 17: 17.

Amicus veterimus optimus.

Prov. 18. 24.

Matth.8. 24,25,26.

Dan. 3. 24, 25.

Chriſt

7. *Christ* is a *fruitful* Saviour. The *Cedar* tree, hath
Seneca. *fruit* on it at all times of the *year*. A *Heathen* could
say, *I had rather be dead, than live dead. Christians*,
are to be *fruitful*, and (by their bringing forth
Joh. 15.8. much fruit) *God* is *glorified*. *Herein is my Father*
glorified, that ye bear much fruit, so shall ye be my
Disciples. There is no *plant* in Gods *Vineyard*, but
he will have *glory* (from) it by its *bearing*, or *glory*
Psal. 1.3. (upon) it by its *burning*. *The tree planted by the Ri-*
vers of waters, bringeth forth fruit in season. I have
read of an *Isle* in the *Carthaginian* Sea, *scituated* be-
tween *Syria* and *Cilicia*, so *fruitful*, that it was
called the *happy Isle*. Certainly, that Soul is the
happy Soul, which is *fruitful*; for, if the *fruit be un-*
Rom. 6.22 *to holiness, the end is everlasting life*. To be *fruit-*
less, is to be *useless*; and to be *useless*, is (in a sense)
to be *essenceless*. We are as if we had no *being*,
while we *reach not*, at least while we reach not *af-*
Job 6.21. *ter* the *Ends* of our *Being*. *Job*'s *Rhetorick* goes a
degree farther, and denies that he hath been, for
he is as if he had never been, a meer *nothing*. *For*
Hos. 14.8. *now ye are nothing*. The *Christians* fruit is from
Psal. 87.7. *Christ*. *From me is thy fruit found*. A Christians
growing, depend upon Christs *watering*. *All my*
springs are in Thee. A Christians *running*, depend
Cant. 1.4. upon Christs *drawing*. *Draw me, and we will run af-*
ter Thee. A Christians *bearing*, depend upon Christs
Joh. 15.4. *blessing*. *As the branch cannot bear fruit of it self,*
except it abide in the Vine, no more can ye, except ye
abide in me.

8. *Christ* is an *incomparable* Saviour. *Christ*, is a
Aut Cæsar aut Nihil. Saviour without *compare*; yea, a Saviour without
a *Competitor*. *Cæsar* would not have a *Superiour*,
nor *Pompey* an *Equal*. *Christ* hath no *Competitor*,
and will endure no *Corrival*. *Christ*, will be *All*,
Isa. 40.18. or nothing at all. *To whom will ye liken God? or*
what likeness will ye compare unto him? To whom
will ye compare *Christ*? He is a *Beauty* without
Cant. 5.10 a *spot*. He is *white and red, the Armour-bearer a-*
mong ten thousand. White and red, as they are
the best *Temperature* of *Man*, so they are the (na-
Isa. 49.6. tural) and the (native) *Badges* of *Beauty*. *I will give*
Hos. 13.4. *thee for a Light to the Gentiles, that thou mayest be*

my

my ſalvation to the ends of the Earth. *Chriſt*, hath no *Competitor* in *Salvation*. There is no Saviour beſides me.

Chriſt, is an *invincible* Saviour. Oh (ſay the ſoul) I am *weak!* weak as *water*! But, Soul, *Chriſt* is ſtrong; *ſtrength* it ſelf. *The ſtrength of Iſrael will not lie, nor repent.* The ſtrength of *Iſrael*; the *Eternity*, or *Victory* of *Iſrael*. Oh (ſay the Soul) I am not a *match* for thoſe *Temptations* without, nor for theſe *Corruptions* within! But, Soul, Chriſt is a *match* for both. *Thou art Peter, and upon this Rock will I build my* Church, *and the gates of Hell ſhall not prevail againſt it.*

Thou art *Peter*; thou art but a *Fiſherman*; at beſt but a *Fiſher* of *Men*: Not upon this *Peter*, but upon this *Rock*: It is not called a *Rock* of *Peter*, but he is called *Peter* of a *Rock*; as we call *Chriſtians* from *Chriſt*. The *Church* is not built upon *Peter*, but upon *Chriſt*, the *Rock* of *Ages*. *They all drank of that Spiritual Rock that followed them, and that Rock was Chriſt.* Upon this Rock will I build my Church, and the *gates of Hell* ſhall not prevail againſt it: All the *Power*, and *Policy* of *Hell*, ſhall not prevail againſt it. *Chriſt*, is not (only) the *Power* of *God*, but (alſo) the *God* of *Power*. All Power in Heaven and Earth is *devolved* upon him. But, take a *Taſt* of the *Power* of *Chriſt*.

Chriſt hath *engaged* the *world*, and *overcome*. *Be of good cheer, I have overcome the world.*

Chriſt hath *engaged* the *Heart*, and *overcome*. *The Lord opened Lydia's heart, that ſhe attended unto the things which were ſpoken by Paul.* *Paul* was the *Preacher*, but *Chriſt* was the *Opener*; *Paul*, *preached* to the *Ear*, but *Chriſt opened* the *Heart*.

Chriſt hath *engaged Hell*, and *overcome*. *I am he that was dead, and am alive, and behold I live for evermore, and have the Keys of Hell, and of Death.* The *Keys* are an *Emblem* of *Power*; a *metaphor* either taken from *Stewards*, who have the *Keys* of the *Houſe*, to *let* in, or *keep* out whom they *pleaſe*; or from *Conquerours*, who (having entred a *City*) have the *Keys* delivered up to them in *token* of *Conqueſt*.

9. 1 Sam. 15. 29. Margent.

Mat. 16. 18.

Super hanc Petram, not *ſuper hunc Petrum*.

1 Cor. 10. 4.

1 Cor. 1. 24.

1. Jo. 16. 33.

2. Acts 16. 14.

3. Rev. 1. 18.

Chriſt

4. *Christ* hath *engaged Heaven*, and *overcome*. *Christ*, hath *cancelled* the *Bond*; hath *crossed* the *Book*; hath *discharged* the *Debt*; hath *given* a *plenary* and *perfect* Satisfaction to Divine *Justice*, by his *active* and *passive* Obedience. *Christ*, was *Man*, that he might *suffer*, and *God*, that he might *satisfie*; *God* being *offended* with *Man*, He, who was *God* and *Man*, satisfied *God* for *Man*. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come.* Now, did *Alexander* the *Great* say (when his *Army* was low) for how many do ye reckon *Me?* May not *Christ* then say (when *Zion* is *reduced* unto an astonishing *Ebb*) for how many do you *reckon* Me? *Christ* is so *Many*, that he may well stand for *All*. No *Arithmetick* upon *Earth* will reach *Christ*; he is a *match* for the *Universe*; he is *invincible*.

1 Thes. 1. 10.

10. *Christ* is a *full* Saviour. *Christ* is a *Fountain*, and that is *full*; alwaies *full*. *In him dwelleth all the fulness of the Godhead personally*; really; substantially. Though the *stream* should be cut off, yet the *Fountain* is full; though the *Chanel* should be empty, yet the *Ocean* is full. There is (in) *Christ*, for those that (are) *Christs*, a *fulness* of *Grace*. *Christ is full of Grace and Truth*. *Grace*, is such a *pearl*, that the *Universe* is not able to *weigh* against, and yet *Christ* is *full* of *Grace*. Grace *differs* nothing from Glory but in *name*, and in *degree*; it is the same *state* in another *stature*. *Grace*, is Glory *militant*, and *Glory* is Grace *triumphant*. That there is a *fulness* of *Grace* in *Christ*, is evident, and that this fulness of grace in Christ is for those who (are) *Christs*, is as evident. *Of his fulness have all we received, and grace for grace.* There is in *Christ* not (only) a *fulness* of *Abundance*, but (also) of *Redundance*; there is an *overflowing fulness in Christ Jesus*. Grace for Grace: A *cumulation* of *grace*; grace upon grace: As the *Paper* from the *Press* receiveth *Letter* for *Letter*; or as the *Wax* from the *Seal* receiveth *Print* for *Print*; or, as the *Glass* from the *Image* receiveth *Face* for *Face*; so *Christians* receive from *Christ Grace* for *Grace*. There is in *Christians* in some *measure* and *proportion*,

σωματικῶς, Col. 2. 9.

Joh. 1. 14. *Non Specie, sed Gradu.*

Joh. 1. 16. *Plenitudo Abundantiæ & Redundantiæ.*

tion, a grace *answerable* and *agreeable* to the *same* in *Christ*. Thus generally: but now particularly.

There is in *Christ* (for those who are *Christs*) a *fulness* of *Power*. All *power* in *Heaven*, is *given* unto *Christ*. He is the *Object* of the *Angels* adoration. He hath the *Angels* at his *Command*, and can send them forth as an heavenly *Host*, to *assist* his *people*. *Peter* (saith Christ) *thinkest thou not that I can now pray to my Father, and he shall give me more than twelve Legions of Angels?* The *Roman* Army *consisted* (ordinarily) of twelve *Legions*; such an *Army* of *Angels* could *Christ* have had, and this had been a *vast* Army. A *Legion* (they say) is six thousand armed *Souldiers*; but here are more than twelve Legions; it may be a definite *number* put for an indefinite; more than *twelve* Legions of Angels seem to import an *infinite number of Angels*. But, as *Christ* hath *power* in *Heaven*, so on *Earth*: As he is the *Object* of the *Angels* adoration, so of the *Saints* admiration. *Christ* hath power over the *Princes* and *Potentates* of the *Earth*, how *magnificent* and *mighty* soever they be in their *own* eyes, or in the *eyes* of *others*: He is (therefore) stiled *King* of *Kings*, and *Lord* of *Lords*. *Christ* (also) hath *power* over *Hell*. That at the *name of Jesus every knee should bow, both things which are in Heaven*, (Angels, and the spirits of just men made perfect) *and on Earth* (Saints and Sinners) *and under the Earth* (infernal spirits.) As *Christ* is the *Object* of the Angels *Adoration*, and of the Saints *Admiration*, so of the Devils *Consternation*. 1. Mat. 26. 53. Rev. 17. 14. Phil. 2. 10.

There is in *Christ* (for those that are *Christs*) a *fulness* of *pardon*. *Sin* is *evil*; *all* evil; *alway* evil; the *pardon* (therefore) of *sin* must needs be a *singular*, and a *signal* mercy; a *precious*, and a *plural* mercy. It was *Christ* that said to the *Palsical* man, *Thy sins are forginen thee*. The Popes *pardon* is not worth a *penny*, whatsoever that *John* thought, who bringing *Indulgences* into *Germany* to be *sold*, said, that he had so large a *Commission* from the Pope, that though a man had *deflowred* the blessed *Virgin*, yet (for *money*) he could *pardon* his *sin*. The *pardon* of *sin*, is a great thing; what would not a 2. Luk. 5. 20. *John Tecelius*; the first part of *Clark's* Eccl. Hist. p. 227.

condemned *Malefactor* give for a *pardon!* No *voice* but the *voice* of *Chriſt*, will *ſtill* the *voice* of *Deſperation*. It was *Chriſt* that ſaid to the City-Sinner, *Thy ſins are forgiven*. The barbarous and murderous *Papiſts* ſay, that a *doubting* of the *pardon* of *ſin*, is not an *Infirmity*, but a *Vertue*: But, hath not *doubting* coſt the ſoul *dear?* Now *Chriſt* (in a fourfold reſpect) *pardons* ſin.

Luk. 7. 48.

1. Chriſt *pardons* ſin in reſpect of his *Deity*. *Chriſt* is *God*, and therefore *pardoneth*. *Who can forgive ſins but God only?*

Mark 2. 7.

2. Chriſt *pardons* ſin in reſpect of his *Dignity*. *Chriſt* is *exalted*, and therefore *pardoneth*. *Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance unto Iſrael, and forgiveneſs of ſins.* There have been many *Princes* (beſides) *Chriſt*, but never was there a *Saviour* (beſides) *Chriſt*, that could give *repentance*, and *remiſſion* of *ſin*.

Act. 5. 31.

3. Chriſt *pardons* ſin in reſpect of his *Mercy*. Men are *doubting* and *drooping*; *deſponding* and *deſpairing*; therefore Chriſt *pardoneth*. A wounded ſpirit is an intollerable burden. *A wounded ſpirit who can bear?* Suffer *Spira* to ſpeak; The hand of God is out againſt me, not for *Correction*, but for *Condemnation*. Let *Bilney* and *Glover* (alſo) ſpeak, if *Deſertion* be not a *Hell* within.

Prov. 18. 14.

4. Chriſt *pardons* ſin in reſpect of his *Merit*. He *did*; yea *died*, therefore *pardoneth*. Make no *mixtures* of the blood of *Hales*, and *Becket*, with the *blood* of *Chriſt*, though they (by *Italy*) were *canonized* for *Saints*. Every *forgiven* ſoul may ſay, my *Merit* is the *Mercy* of my *God*. The Apoſtle (ſpeaking of Chriſt) ſaith, *In that he died, he died unto ſin once, but in that he liveth, he liveth unto God: Likewiſe reckon ye your ſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.* The payment of popiſh *Merits* is not *current*, but *copper* Coin, which will not go in *Heaven*, but will certainly be turned back to *Hell* again. The Sacerdotal *Abſolution* (ſaith one) among the Papiſts, is the moſt hideous, the moſt dangerous, and the moſt perfidious *Cheat* of *Rome*, that ever ſhe could light

Rom. 6. 10, 11.

D. Moor, upon the 7 Epiſt. to the 7 Churches; p. 129.

light on, in order to the *damning* of poor (credulous) ſouls, that thus *ſuperſtitiouſly* depend upon the vain *Breath* of their *Prieſts*, for the *ſecurity* of their *ſalvation*.

There is in *Chriſt* (for thoſe that are *Chriſts*) a *fulneſs* of *Light*. A *dark* ſtate, is a *diſmal* ſtate; a *dungeon* ſtate, is a *dreadfull* ſtate. If Chriſt *(the Sun of Righteouſneſs)* do not *ſhine* in our *Horizon*, we are in the *dark*; yea, we are *darkneſs* ſelf in the very *Abſtract*. *For ye ſometimes were darkneſs, but now are ye light in the Lord; walk as children of light.* There was darkneſs upon the face of the whole earth, until God ſaid, *Let there be light.* Now, that the *Habit* ſhould come out of the *Privation*, *Light* out of *Darkneſs*; *Life* out of *Death*; *Joy* out of *Sorrow*; *Peace* out of *Trouble*, theſe are the wonderful works of God. *Chriſt* calls himſelf the *Light of Life. He that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.* As the firmamental *Sun* is the *worlds* light, ſo *Chriſt* is the *Churches* light: As the *Eye*, is the *light* of the *Body*, ſo *Chriſt* is the *light* of the *Soul*. Oh Soul! under all thy *doubts*, and *darkneſs*; when there is the greateſt *Film* upon thine *eye*; when thou art *in darkneſs and haſt no light*, then thou haſt a *Chriſt* to go unto, in *whom* there is a *fulneſs* of *light* for *His*. Did a *Job* ſay, *I was eyes to the blind, feet was I alſo to the lame?* What may a *Jeſus* then ſay?

3. Mal. 4.2. Eph. 5.8. Gen. 1.3. Joh. 8.12. Iſa. 50.10.

There is in *Chriſt* (for thoſe that are *Chriſts*) a *fulneſs* of *Love*. The *Love* of *Chriſt*, that is a ſweet *Monoſyllable* indeed; that is a ſweet *morſel* indeed. *Love*, that is a ſweet *Diſh* indeed: Did I ſay a *Diſh* indeed? I may ſay a *Feaſt* indeed. Did ever one *live*, as *Chriſt* lived? for he lived and ſinned not: Did ever any one *love*, as *Chriſt* loved? for he *loved, and waſhed from ſin in the blood of himſelf. Chriſt* loved *His*, as he loved *Himſelf*; yea, he ſeemed to love *His* above *Himſelf*, for he *loved* them, and out of *love* gave himſelf to *death* for them. *Who loved me, and gave himſelf for me.* Chriſts *feet* were *waſhed* with *Marys tears*, ſuch was (her) *love* to *Him*; but *Marys heart* was *waſhed* with Chriſts *blood*, ſuch was (his) *love* to *Her*. *Who loved us, and waſhed*

4. 2 Cor. 5. 21. Rev. 1.5. Gal. 2.20.

Gen 44. 30 *us from our ſins in the blood of himſelf.* There have been great *Lovers* in the world; what a love had
2 Sam. 18. 33. *Jacob* for *Benjamin*! Kill the *Son*, and the ſame *grave* may ſerve for the *Father*. What a love had
2 Sam. 1. 26. *David* for *Abſalom*! The *Father* would have a *pillow* of *Laſt*, that the *Son* might have a *pillow* of *Down*. What a love had *Jonathan* for *David*! *Thy love to me was wonderful, paſſing the love of women.* But, what is a *Feather* to a *Mountain*? what is a *Spark* to the *Furnace*? what is a *Drop* to the *Ocean*? ſuch is the *love* of *Man*, to the love of *God-man*.

Pſal. 30. 5. Chajim, Pſal. 63. 3. *Chriſt* (infinitely) *out-bids* all; *out-vies* all. *In his favour is life*; yea *lifes*; ſo the Hebrew. *Becauſe thy loving-kindneſs is better than life*; than *lifes*; ſo the Hebrew. Chriſts *Looks*, were *Loves*; his *Life*, was a life of *Love*. Was he not born into the world rather to *love*, than to *live*?

5. There is in *Chriſt* (for thoſe that are *Chriſts*) a *fulneſs* of *Wiſdom*. *Satan*, is *ſubtle*; *The children of*
Luk. 16. 8. *this world are wiſer in their generation, than the*
2 Sam. 15. 31. *children of light*; but *Chriſt* is *wiſer* than all; *wiſeſt* of all: *He*, can turn their *wiſdom* into *folly*, and *outſhoot* them in their own *Bow*. The *Wiſdom* that *man* hath, is a poor *pittance*; a poor *moity*; but
Col. 2. 3. in *Chriſt* are hid *all the treaſures of wiſdom and know-*
1 King. 4. 31. *ledge*. *Soloman* was a *Sage* in his day; *He was wiſer than all men*. *David* (according to the womans
2 Sam. 14. 20. judgment) was *wiſe as an Angel of God*: But, *Chriſt*, is *wiſe* as *God*; yea, he is the *Wiſdom of God*; yea,
1 Cor. 1. 24. he is the *God of Wiſdom*. *Wiſdom* (*Wiſdoms*, ſo the Hebrew) *hath builded her houſe*. *Chriſt*, the *ſu-*
Chochmot, *pream* Wiſdom; the *Wiſdom* of *God*; yea, the *God*
Prov. 9. 1. of *Wiſdom*, hath builded her houſe (prepared him a Church;) he hath hewn out his ſeven pillars; (*Patriarchs, Prophets, Seers, Apoſtles, Evangeliſts, Paſtors and Teachers*;) or (by ſeven) may be underſtood the manifold *gifts* of the *Spirit*; for it is ordinary in *Scripture*, to take *ſeven* for a *perfect*
Pro. 8. 14. number; for a number of *perfection*. Is not that a (lofty) as well as a (lovely) *ſtrain*, when *Chriſt* thus ſpeaks of himſelf? *Counſel is mine, and ſound Wiſdom*; *I am Underſtanding, I have ſtrength*. Oh Soul! though the *beſt*, and *wiſeſt* of *men*, have too little

little of that *wiſdom from above, which is firſt pure,* Jam. 3. 17
and then peaceable, yet there is in *Chriſt* (for thoſe that are *Chriſts*) a *fulneſs* of *Wiſdom.*

There is in *Chriſt* (for thoſe that are *Chriſts*) a 6.
fulneſs of *Righteouſneſs.* He is ſtiled Jeſus Chriſt the righteous. *Little children, I write unto you that ye* 1 Joh. 2. 1
ſin not: Whatſoever ye *do*, or *ſuffer*, do not *ſin*; ye had better be *ſick* than *ſinning*; better be *ſuffering* than *ſinning*; better be *dying* than *ſinning*; better be dying (for) a *Chriſt*, or *dying* (in) a *Chriſt*, than *ſinning* againſt (a) *Chriſt*: Little children, I write unto you that ye ſin not; *but if any one ſin* (ſo the Greek) whether *Jew*, or *Gentile*; whether *man*, or *woman*; *We have an Advocate with the Father, Jeſus Chriſt the righteous.* *Chriſt* is not (only) Tit.
righteous, but (alſo) *Righteouſneſs*: *In his days Judah* Jer. 23. 6.
ſhall be ſaved, and Iſrael ſhall dwell ſafely; *and this is the name whereby he ſhall be called, Jehovah our righteouſneſs.*

There is in Chriſt a twofold Righteouſneſs, *imputed*, and *imparted*; an *imputed* righteouſneſs, in order to *Juſtification*; an *imparted* righteouſneſs, in order to *Sanctification.* Both theſe are together legible; *Who is made of God unto us wiſdom, righ-* 1 Cor. 1. 30.
teouſneſs, ſanctification and redemption. That there is a *fulneſs* of *righteouſneſs* in *Chriſt*, is evident, becauſe he fully anſwered what the *Law* could *challenge* of thoſe that are *His*; now the *Law* required of theſe a threefold righteouſneſs; habitual, practical, paſſive.

Habitual; that is, a *Conformity* of our *Natures* to 1.
the *Holineſs* of the *Law.* Now this was found in *Chriſt*, in whom there is a *fulneſs* for his. *He was* 1 Pet. 1. 19.
a Lamb without blemiſh, and without ſpot. Chriſt, was *free* from all *ſin*; without blemiſh, and ſpot; without *original*, and *actual* ſin; he was found *within*, and *without.*

Practical; a *Conformity* of our *Wills* to the *Edicts* 2.
of the *Law.* This (alſo) was found in *Chriſt.* There was not the leaſt *Aberration* in his *works*, *words*, or Joh. 14. 30
thoughts. *The Prince of this world cometh, and hath nothing in me.* *Chriſt* had no *Corruption*, that might be *fewel* to his *Temptation*; though *tempted* (unto)

ſin, yet was he not *tempted* (into) *ſin*.

3. *Paſſive*; a *Conformity* of our *ſufferings* to the *Threats* and *Curſes* of the *Law*. This (alſo) was found in *Chriſt*, in whom there is a *fulneſs* for *His*.

Queſt. But what did the Law *threaten*?

Sol. The Law *threatned* a *privation* of *Comfort*, and an *infliction* of *Torment*.

1. A *privation* of *Comfort*. This anſwers to our *omiſſion* of *good*. Time was when *Chriſt* was deprived of that *Comfort* and *Influence*, which (at other times) he had from the *Deity*, ſo far as to cry out, *My God, my God, why haſt thou forſaken me*?

Mark 15. 34.

2. An *infliction* of *Torment*. This anſwers to our *commiſſion* of *evil*. This (alſo) was found in *Chriſt*, in whom there is a *fulneſs* for *His*. Time was when *Chriſt* lay under *torment*, and *ſenſe* of *wrath*, which cauſed him to *ſweat water and blood*. Thus, is the *Law* (exactly) anſwered by the *fulneſs* of Chrifts *righteouſneſs*.

Luke 22. 44.

CHAP. II.

To the *Soul* (in) *Chriſt*.

1. *Directions*

ART in *Chriſt*? *prepare* then (through Chriſt) for the (firſt) *Death*. It is a *ſolemn* work to die; we had need (therefore) *prepare* to do that work *well*, which is but *once* to be *done*. In this world we *pray* often; and *preach* often; and *hear* often; in this world we *meditate* and *mourn* often; *diſcourſe* and *diſpute* often; yea (which is worſe than all) in this world we *ſin* often, but we ſhall *die* but *once*. I have read of one (who being ſick unto death) ſaid, when I *lived*, I *prepared* for every thing (but) *Death*; now I muſt *die*, and am *unprepared* (for) *Death*. It is our *prudence* to die *well*, becauſe we can *die* but *once*. A man had need to do that *wiſely*, which he can do but *once*. An *error* in *Death*, is like an *error* in *War*; ye cannot *commit* it *twice*. All the time we *live* is but a *paſſage* (unto) *Death*, and therefore ſhould be a *preparation* (for)

Ceſar Borgia.

(for) *Death.* It is ſaid of *David,* that (before his death) he *prepared abundantly for the houſe of the Lord.* It is the *Duty* and *Dignity*; the *Prudence* and *Property* (of thoſe who are *actually* Chriſts) before their *death,* to prepare *abundantly* for their death. What is true of *Judgment,* is true of *Death*; but this is true of *Judgment*; *Prepare to meet thy God oh Iſrael!* The *Iſrael* of *God,* is to meet the *God* of *Iſrael,* in the way of his righteous Judgments, by *Prayers* and *Tears,* not by *Sword* and *Spears.* *Heart*-work is *hard* work, and yet this is *impoſed.* *Prepare your hearts unto the Lord, and he will deliver you out of the hands of the Philiſtines.* God *impoſe* upon man the *making* of a new *heart,* and he might as well have impoſed upon him the *making* of a new *Heaven*; but what God *impoſe* upon man in one place, he *promiſe* to do for man in another place. *Make ye a new heart: A new heart will I give them.* God *impoſe* upon man the *preparation* of the *heart, when the preparations of the heart in man, and the anſwer of the tongue, is from the Lord.*

1 Chron. 22. 5. Amos 4. 12. Not, *Vi, & Armis.* 1 Sam. 7. 3 Ezek. 18. 31. Ezek. 36. 26. Pro. 16. 1.

But what *courſe* ſhall I now *ſteer,* and by what *compaſs* ſhall I now *ſail,* that I may *prepare* for *Death?*

Queſt.

Make (through Chriſt) *Mortality* thy *Meditation.* Meditate death; be much in the *Meditation* of *Mortality.* Nothing (ſaith one) ſo *revokes* from *ſin,* as a daily *Meditation* of *Death.* The *Heathen* could ſay, that the whole life of man ſhould be nothing elſe but a *Meditation* of *Death.* One preſented *Antipater* (King of *Macedon*) with a *Book* treating of *Happineſs,* but his anſwer was, I have no *leiſure* to *read* it. *Days* of *Grace,* have their *Dates*; take heed (therefore) of ſaying to *morrow,* to *morrow.* As a man muſt not ſay to *Chriſt,* ſo a man muſt not ſay to *Death,* as a penurious and parcimonious man ſay to an indigent perſon, come to *morrow,* I am not at *leiſure* now. *Without delay,* was the *Motto* of *Alexander* the *Great.* *To day if ye will hear his voice, harden not your hearts.* The *preſent* time, is *mans* time. The good *Emperour,* not hearing a *Cauſe,* or doing ſome charitable *Act* in the *day,* would complain at *night* unto his *Courtiers,* Sirs, *I*

Sol. 1. *Bern.* *Sine mora.* Heb. 4. 7. *Diem perdidi.* Veſpatian. *Manè.*

2 Cor. 6. 2. *have lost a day.* *Delays* are *dangerous*; yea *Delay* is *Hoc Nunc, nullum habet crastinum.* Aug. the *Mother* of *Danger*. *Delay*, is almost as bad as *Denyal*. There is a word, which is the Lords *Adverb*, and the Devils *Verb*: *Early*, say *God*; *stay*, say the *Devil*. *Now is the accepted time*; *behold, now is the day of salvation.* This *Now* (saith one) hath no to *morrow*. Take heed of playing the *Courtier* with thy *Soul*; the *Courtier* do all things *late*; he *riseth* late; *dineth* late; goeth to *bed* late, and *repenteth* late. *Henry* the fourth asked the *Duke de Alva*, if he had seen the great *Eclipse* of the *Sun* which had lately been; no (said the *Duke*) I have so much to do upon *Earth*, that I have no *leisure* to look up to *Heaven*. Let thy *Thoughts* be taken up with *Death*. I have not (saith one) so *lived*, that I am *afraid* to *die*, or *ashamed* to live *longer*. *Death* is a *Theam*, worthy the most *serious*, and *solid*; the most *spiritual* and *sanctified* meditation.

Ambrose.

2. Be much (through Christ) in *prayer*. Multiply cries, and cry mightily unto *Christ*, that *Heaven* may be thy *Haven*; that *Paradise* may be the *Port* for thy *Soul*. *Prayer* is the (first) and should be the (last) *Dish*. If ye be *Christs*, ye must *Pray* (while) ye *live*, and *Pray* (when) ye *die*; ye must *live*, and *die*, praying. Thus *Stephen* did; *They stoned Stephen calling upon the name of the Lord, and saying, Lord Jesus receive my Spirit.* Yea, thus a greater than *Stephen*, the *Lord* and *Life* of *Stephen* the *Lord Jesus Christ* did; *Father forgive them for they know not what they do.* When the *Heart-blood* of *Christ* was comming forth, then was the *heart-prayer* of *Christ* also comming forth; *Father forgive them for they know not what they do.* We read of an *Angel* that stood at the *Altar*: The *Angel* is *Christ*; the *Angel that redeemed Jacob from all evil*; *the Angel of the Covenant*: The *Altar*, is *Himself*, who *sanctifieth* prayer, as the *Altar* did the *Gift*: This *Angel* (which is *Christ*) had a golden *Censer*; his own *Body*: *To him was given much incense, that he should offer it with the prayers of all Saints* or, (that he should add to the prayers of all Saints) *upon the golden Altar which was before the Throne.* *Christ* (by his *Intercession*) perfumes the prayers of his, being the

Acts 7. 59.

Luke 23. 34.

Rev. 8. 3, 4.

Gen. 48. 16.

Mal. 3. 1.

the only High Priest of the New Testament: *And the smoak of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* It is such a *prayer* that I intend; a *pure* prayer; a *Gospel* prayer: a prayer that *passeth* a *Christ*; that passeth out of the *Angels* hand; that passeth through the *hand* of the *Son*, to the *heart* of the *Father*. Now, what is this *Prayer*, but a *pouring* out of the *Soul* to *God*? what is (pure) *prayer*, but a *breathing* (out) that before *God*, which was first *breathed* (in) by the *Spirit* of *God*? As *Fear* is so principal a *Grace*, that it is sometimes put for (all) grace: *Now I know that thou feares God, seeing thou hast not with-held thy Son, thine only Son.* And, as *Faith* is so principal a *Grace*, that it is sometimes put for (all) *Grace*; *Looking unto Jesus the Author and Finisher of our Faith*; so *Prayer* is so principal a part of *Worship*, that it is sometimes put for (all) worship: *My house shall be called an house of prayer, but ye have made it a den of thieves.* Pure *Prayer* is *imposed*, therefore *incumbent*. *Christ, spake a Parable, that men ought alwaies to pray, and not to faint.* To pray *alwaies*, is not to *faint* in *prayer*. *Pray without ceasing. Pray*, there is the *Act*; without *ceasing*, there is the *Duration* of that *Act*. As it is the *duty* of a *Christian* (of Christs making) to *pray*, so it is the *property* of this *person* to *pray*. A *living* Child, is a *crying* Child: Until the *Child* come out of the *womb*, it cannot *cry*, but when it come into the *World* it cry. So long as a a *man* is in the *womb* of a *natural state*, he cannot cry *Father, Father*. *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Father, Father.* Was *Paul* ever said to *pray* until *converted* from his *Pharisaical state*? *Go, for behold he prayeth. He*, who was a *Persecutor* before, is a *Prayer* now. Soul! if God design thee for *Heaven*, he will put thee upon *prayer*; yea, upon *closet-prayer*. *But thou when thou prayest enter into thy closet.* 'Tis *death* to a living man long to hold his *breath*. If we *breath*, we *live*; if we breath *not*; we *die*. Thus, 'tis *death* (as it were) to a truly *gracious* soul *long* to be *kept* from (inward) and (intimate)

1 Sam. 1. 15. Rom. 8. 26. Gen. 22. 2. Heb. 12. 2. Mat. 21. 13. Luk. 18. 1. 1 Thes. 5. 17. Gal. 4. 6. Act. 9. 11. Mat. 6. 6.

mate) *converſe* and *communion* with *God*, and *Chriſt*; with *God* (in) *Chriſt*. A *declining* of this *Duty*, will prove a drawn *Flood-gate* unto great *Iniquity*. Where is that *man* like to *ſtop*, who *declines* this
Eph.6.18. *Duty?* *Praying alwaies*; there's the *Duty*; *with all prayer and ſupplication in the Spirit*; there's the *Direction*. If we would *prepare* for *death*, we muſt be much in *prayer*. To this end reflect the *Income* of prayer, and *Influence* of prayer.

1. Be much in the *reflection* of the *Income* of prayer, A Soul (in) *Chriſt*, would not loſe his *Incomes* of *prayer* for a *world*; for a *thouſand* worlds, if there were ſo many. Oh what have thy *Tears*, and thy *Triumphs*, been in a *Cloſet*! Oh what have thy *Sighs*, and thy *Sights*, been in a *Cloſet*! O what have thy *Shines*, and thy *Smiles* been in (private) *prayer*! Oh how *melted* have thy *Soul* been, and *mortified* have thy *ſin* been, when thou haſt been *engaged*, and *enlarged* in (private) *prayer*! Have not thy *Soul* been ſent away with more of the *ſanctifying*, and with more of the *ſealing* work of the *Spirit* too? *Davids Incoms* of *prayer*, were *great*, and he *valued* them *greatly*. *I love the Lord*; why? *becauſe he hath*
Pſa.116. *heard my voice, and my ſupplications*; *becauſe he hath*
1, 2. *enclined his ear unto me, therefore will I call upon him ſo long as I live*. What an *eſtimate* is ſet upon the *Income* of *Prayer*?

2. Be much in the *reflection* of the *Influence* of *Prayer*. *Prayer*, hath a great *Influence*; for inſtance.

1. Pure *Prayer* (through *Chriſt*) had an *Influence*, and *Command*, over the four *Elements*; *Aire*; *Fire*; *Earth*; *Water*.

1. Over the *Air*. *Elias* (which was *Elijah*) *prayed earneſtly* (in prayer he prayed, ſo the *Greek*:) That is,
Jam. 5. 17, 18. he prayed *earneſtly* (for the *ingemination* hath this force) *that it might not rain, and it did not*; *that it might rain, and it did*.

2. Over the *Fire*. Thus it had in a way of *mercy*, and thus it had in a way of Judgment.

1. Thus it had in a way of *Mercy*. *Elijah prayed, and*
1 King. *the Fire of the Lord fell, and conſumed the burnt-ſa-*
18.37,38. *crifice, and the wood, and the ſtones, and the duſt, and licked up the water, that was in the trench.*

Thus

Thus (alſo) it had [illegible] way of *Judgment*. *Elijah* (alſo) *prayed, and fire came down from Heaven; conſuming the two firſt Captains of fifties, with their fifties.* 2. 2 King. 1, 10, 11, 12.

Over the *Earth, Moſes prayed, and the earth opened, ſwallowing up Korath, Dathan and Abiram, with all that appertained unto them.* 3. Num. 16. 31, 32.

Over the *Water. Moſes* (alſo) *prayed, and the Sea divided: The Sea was made dry land, and the waters were divided.* Thus, to the *Elements.* 4. Exod. 14. 16, 21.

Prayer (through *Chriſt*) had an *Influence* and *Command over the* Priſon. When Peter was *immured* within Priſon walls, *prayer* (without ceaſing) *was made by the Church unto God for him, ſo that his chains fell off*, and the Iron Gate opened of its own accord. 2. Acts 12. 4, 5. 7. 10.

Prayer (through *Chriſt*) had an *Influence* and *Command*, over the great *Luminaries*, the *Sun*, and the *Moon*. *Joſhua prayed, Sun, ſtand thou ſtill upon Gibeon, and thou Moon in the Valley of Ajalon*; and they did ſo. 3. Joſh. 10. 12, 13.

Prayer, had an *Influence* upon *Chriſt*. The *Centurions* prayer, engaged *Chriſt* to *heal* his *Servant*: *I will come and heal him*: But the Centurions *faith* occaſioned Chriſts *ſtaying*, to *heal* his *Servant* without *going*; *Speak the word only, and my Servant ſhall be healed.* Thou art *God*, and needeſt not to *go*; do but *ſend*; yea, do but *ſpeak*; ſpeak the word only: A *word* from a *God*, will *reach* him, and *raiſe* him: *Jeſus ſaid unto the Centurion, go thy way, and as thou haſt believed, ſo be it done unto thee*; *and his Servant was healed in the ſelf ſame hour.* What an *Influence* upon *Chriſt* had the *prayer* of *Jacob! Thy name ſhall be called no more Jacob, but Iſrael*; why? *for as a Prince haſt thou power with God, and with men, and haſt prevailed. Jacob*, had power with *God*, for he had power with *Chriſt* (who is the *Angel* here, and who is *God manifeſted in the fleſh*:) He had (alſo) power with *men*, for he had power with his Uncle *Laban*, and his Brother *Eſau*. 4. Mat. 8. 6, 7, 8, 13. Gen. 32. 28.

Prayer (through *Chriſt*) hath an *Influence* upon *God* himſelf; the *God* of *Gods*. Pure *prayer*, will (as it were) fetch a *God* out of *Heaven*: *I have ſeen, I have ſeen the affliction of my people which is* 5. Act. 7. 34.

in

in Ægypt, and I have heard their groaning, and am come down to deliver them. I have seen; I have seen; *i. e.* I have *surely* seen: But what had *God* to see? nothing but their *Affliction*. *Gospel-prayer* hath (as it were) a *shadow* of *Omnipotency* instamped upon it.

Isa. 45.11 *Ask me of things to come concerning my Sons, and concerning the work of my hands, command ye me.* Though *men* cannot *command* the least thing of *God*, yet (upon the *Entreaty* of his *people*) he is as *ready* to *do*, as if he were at their *command*; Command ye me. If ye come unto me under this *Notion*, that ye are my *Sons, and the work of my hands*, there is a *Law* upon me; I cannot *deny* you; Command ye me. Oh what infinite *Condescension* is here! As if God had said, No *Servant* shall be (so) *ready* to *serve* his *Master*; or *Son* to *serve* his *Father*, as I will be *ready* to *serve* you; it is but *asking* and *having*; Command ye me.

3. Would ye *prepare* for *Death*? Then (through *Christ*) imbitter *sin*. *Sin*, is a *bitter* thing, and it

Jer. 2.19. will be *bitterness* in the *End*. *Know* (therefore) *and see, that it is an evil thing, and bitter, that thou hast forsaken the Lord thy God, and that his fear is not in thee. Evil*, and *bitter*; *evil*, in it *self*, and *bitter* in its *Issue*. Though *sin* should seem *sweet* in the *palate* (*stollen waters are sweet*) yet it is *bitter* in its *Issue*; yea, *bitterness* in the *End*. May not I *write* concerning *Sin*, as *Abner* spake to *Joab* concerning

2 Sam. 2. 26. the *Sword*? *Shall the Sword devour for ever? Knowest thou not that it will be bitterness in the latter end?* *Iniquity*, is *grown* from a *Mist*, to a *Mystery*; from *Ignorance*, to *Arrogance*; from *Nescience*, to *Negligence*; as if too much *light*, had made men *blind*. *Sin*, is a *Cup* of *poison*; drink not of this *Cup*. Look upon *Sin* as a *Monster*; as a *Mountebank*; look upon it as *Deformity* it self; as *Defilement* it self. I

Isidore. believe that *Monk* was very much out, who *vaunted* that he had *felt* in himself no *motion* to *sin* forty years together. If this be true, then *Sin* and his *Heart* were great *Strangers*: But I (rather) think that he was a great *Stranger* to his (own) *Heart*. If ye would *prepare* for *Death*, ye must (through

Pro. 20.9. *Christ*) imbitter *Sin*. *Who can say, I have made my heart*

heart clean, I am pure from my ſin? Then God *remembers* Sin againſt a *Perſon*, or againſt a *People*, when he *leaves* that *Perſon*, or that *People*, without the *remembrance* of *Sin*. *Ah!* what is? yea, what is not that *Sin*, which had not a *Being* (from) *God*? which cannot have a *Being* (with) *God*? which (alſo) *ſtriketh* at the *Being* (of) *God*? But (candidly) ſuffer a diſtinct *diſcuſſion* of theſe things.

Sin, had not a *Being* (from) *God*. *Sin*, is a mans *own*; his (own) *Birth*; his (own) *Babe*; his (own) *Brat*. *He ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs.* Though *Satan* be the *Father* of *Temptation*, yet the *Heart* is the *Mother* of *Corruption*. *Every man is tempted, when he is drawn away of his own luſt, and entiſed.* As there is Original *Sin*, ſo there is the *Original* of *Sin*, which may be a *Poſſibility* (of) *Sinning*; a *Potentiality* (to) *Sin*. There was a *Poſſibility* of *Sinning*, and this was in a *Paradiſical* ſtate. *The woman gave unto me, and I did eat.* There is a *Poſſibilty* of (not) *Sinning*, and this is in a *Spiritual* ſtate. *In all this Job ſinned* not. There is an *Impoſſibility* of *ſinning*, and this is in a *Cœleſtial* ſtate: Thoſe (*arrived* at *Heaven*) are *arrived* at *perfection*: *The Spirits of juſt men made perfect.* Every *Man*, and *Woman*, may ſay to (his) or (her) *Sin*, thou art *mine*, and ſhall not this be *imbittered?*

1. Pſa. 94. 23. Jam. 1. 14. *Poſſe peccare; poſſe non peccare; non poſſe non peccare.* Gen. 3. 12. Job 1. 22. Heb. 12. 23.

Sin, cannot have a *Being* (with) *God*. There is no *Sinner* in *Heaven*; no *Sinning* in *Heaven*; no *Sin* in *Heaven*. *The unrighteous ſhall not inherit the Kingdom of God.* The *unrighteous* (as) *unrighteous*; the *unrighttous*, in a *ſtate* of *unrighteouſneſs*, ſhall not inherit the Kingdom of God. *Heaven* is *ſinleſs*, and *all* there are ſinleſs: As is the *Place*, ſo are the *People*; as is the *City*, ſo are the *Citizens*, ſinleſs.

2. 1 Cor. 6. 9.

Sin (alſo) *ſtriketh* at the *Being* (of) *God*. *Sin* would not (only) un-ſaint a *Saint*, but (alſo) unchriſt a *Chriſt*, if it were *poſſible*. *Remember, Oh Lord, the children of Edom, in the day of Jeruſalem, who ſaid, raſe it, raſe it, even to the Foundation thereof.* As it is true in a *Phyſical*, ſo in a *Metaphyſical* ſenſe; what would not *Sinners* do againſt the *Fabrick*, and the *Foundation* too? againſt the *Chriſti-*

3. Pſa. 137. 7.

an and *Christ* too? *Sin*, would un-god a *God*, if it were *possible*. Is not this the *Dialect* of *Sinners*?

Isa. 30. 11. *Cause the holy one of Israel to cease from before us.* If (now) we would *prepare* for *death*, we must (then) imbitter *Sin*; and if we would *imbitter* Sin, we must (then) look upon *Sin* as a cursed *Inmate*, and as a cursed *Makebate*.

1. Would ye *imbitter* Sin? Look (then) upon *Sin* as a cursed *Inmate*. Though *Sin* had not a *Being* (from) *God*, yet it hath a *Being* (in) *Man*: *But Sin that dwelleth in me.* Though Sin (for) a *Believer* be perfectly *covered*, yet *Sin* (in) a *Believer* is not perfectly *cured*; there are still the *remainders* of *Sin* within, which must be *mourned* over, and *turned* from.

Rom. 7. 17, 20. *Reliquiæ peccati.*

2. Would ye *imbitter* Sin? Look (also) upon *Sin* as a cursed *Makebate*. It is so between *God* and *Man*; between *Man* and *Man*; between *Man* and *Himself*.

1. *Sin* is a *Makebate* between *God* and *Man*. *God* and *Man* (at first) were *One*, but *Sin* hath made these *Two*. *Sin*, hath set *God* at an infinite *distance* from *Man*, and *Man*, at an infinite *distance* from *God*. *Your iniquities have separated between you and your God, and your Sins have hid his face from you, that he will not hear.*

Isa. 59. 2.

2. *Sin*, is a *Makebate* between *Man* and *Man*. There was *War* between *Jeroboam* and *Rehoboam* all their *daies*. From whence come all those animosities, differences, discords and distances among *Men*? come they not from their *Sin*? As *Sin* is the *Makebate* between the *Men* of the *World*; *Benhadad* and *Ahab* were *two*: And as *Sin* is the *Makebate* between the *Wicked* and the *Righteous*; *Cain rose up against his brother Abel, and slew him, because his own works were evil, and his brothers righteous.* So, *Sin* is the *Makebate* between the *righteous* themselves. *From whence come Wars, and fightings among you? come they not hence, even of your lusts, which war in your members?*

1 Kings 20. 1, 2. 1 Joh. 3. 12. Jam. 4. 1.

3. *Sin*, is a *Makebate* between *Man* and *Himself*. None can Sin at a cheap rate. How *dear* do the *dead* (who died out of Christ) *pay* for *Sin*? The *damned*

damned, pay *dear* for *Sin*. How *dear* have *Sin* coſt the *living*? Yea thoſe who had *Chriſt* for their *Life*? witneſs *Bilney*, *Glover* and *Spira*; who (for a time upon *Earth*) were like living men in *Hell*. May *David* (though dead) ſpeak? *I am weary of my groaning; all the night,* or (every night) *make I my bed to ſwim; I water my couch with my teares.* Oh the *fears* and *tears* that *Sin* hath *coſt*! *I have no ſoundneſs in my fleſh*; why? *becauſe of thine anger*; *neither have I any peace for my bones*; why? *becauſe of my Sin.* Oh the *ſorrows*, and *ſufferings*! the *Tryals*, and *Troubles*, that *Sin* hath coſt! Oh the wearieſome *Daies*, and *Nights*! the *Pains* of *Body*, and *Pangs* of *Soul*, that *Sin* hath *coſt*! If now we would *prepare* for *death*, we muſt *imbitter* (this) *Sin*, which is ſuch an *Inmate*, and *Makebate*. Pſal. 6. 6. Margent. Pſal. 38. 3.

Would ye *prepare* for Death? Endear (then) *Grace* and *Glory*. Eternal life, is made up of *Grace*, and *Glory*; but to theſe diſtinctly. 2.

Endear (through Chriſt) *Grace*. *Grace*, is not a *Pebble*, but a *Pearl*. Oh ſet a greater *Eſtimate* upon *Grace*! Lay up, and lock up this *Pearl* in thy *Cabinet*, for it is of great *price*. The *Toyes* of *Ethiopia*, and the *Riches* of both the *Indies*, are but a *Pebble* to this *Pearl*. *Grace* (in) *God*; Yea, *Grace* (from) *God*, is a *Pearl*. *Grace* entitles *Glory*: *Without holineſs no man ſhall ſee the Lord*. *Grace* entails *Glory*: *The water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life*. One *dram* of *Grace*, is worth a *world*; a *thouſand* worlds; *tenthouſand* worlds, if there were ſo many. *Grace*, is of ſuch *worth*, as that it cannot be *valued* to its *worth*. *Grace*, will go into *Glory*, when *Time* goes into Eternity; and is not this to be *endeared*? If there be any *Diſcourſe* in *Heaven*, as there is upon *Earth*, it is a *diſcourſe* of *free-grace*, not of *free-will*. The two *Poles* will as ſoon *meet* as *free-will*, and *free-grace*, in the *juſtification* of a *Sinner* before *God*. *Grace*, is ſo *pure*, that there is no *ſin* in it: As there is no *Grace* in *Sin*, ſo there is no *Sin* in *Grace*. The *Heart*, that is the *Soil*; *Grace*, that is the *Seed*, and this is *incorruptible*. And, as *Grace* (from) *God*. is ſo *pure*, that there is no *Sin* in it, ſo 1. Heb. 12. 14. Joh. 4. 14. 1 Pet. 1. 23.

Grace

Grace (in) *God* is ſo *precious*, that the *ſtreſs* of *ſalvation* is laid upon it. *By grace ye are ſaved.* Is not this a bleſſed *Parentheſis*, without which we cannot be *bleſſed*? The whole *Alphabet* of *Salvation*, from the *Alpha* to the *Omega* thereof, is *legible* in *free-grace*; By grace ye are ſaved. The *bottom-ſtone*, *coner-ſtone*, and *top-ſtone* of *Salvation*, they are all laid in *free-grace*. It is *Grace* (ſaith one) no way, unleſs free every way. Every *ſtep* in *Salvation*, from the *Cell* of *Nature*, to the *Chair* in *Glory*, is of *free-grace*; now, ſhall not (this) *grace* be *endeared*? By the *grace of God I am that I am.* By *Sin*, I was what I was, but by *Grace* I am that I am; I am what I am. May it not (now) be the *wonder* of the *world*, if thoſe (who are *gracious*) ſhould not be found *endearing* of *Grace*?

Gratia non eſt gratia ullo modo, niſi ſit gratuita omni modo. Aug.

1 Cor. 15. 10.

2. Endear (through Chriſt) *Glory*. As the more ye endear *Grace*, ſo the more ye endear *Glory*, the more ye *prepare* for *Death*. The *Life* of *Glory*, is the *grace* of *Life*. There is (ſaith one) a (huge) and (heavy) *weight* of *Glory*. *Glory* (from) *God*, is the *Object* of *Hope*; and *Glory* (with) *God*, is the Object of *Hope*. *In hope of eternal life, which God that cannot lie promiſed before the world began.* As the *Perſon* (of) *Chriſt* is the *Object* of *Faith*; *That he might be juſt, and the juſtifier of him that believeth in Jeſus.* And, as *perſons* (in) *Chriſt*, are the *Objects* of *Love*; *Since we heard of your faith in the Lord Jeſus, and love unto all the Saints*: So *Heaven* is the *Object* of *Hope*. And, *rejoyce in hope of the Glory of God.* In hope of eternal life; now, eternal life, is made up of *Grace*, and *Glory*. *Life*, would be little better than *Hell*, were it not for the *hopes* of *Heaven*. I had rather (ſaith one) enjoy Chriſt in a *Chimney-corner*, than to be in *Heaven* without him. I had rather (ſaith another) be in *Hell* (with) a *Chriſt*, than to be in *Heaven* (without) him. *Heaven*, is the *preſence* of all *Good*, and the *abſence* of all *Evil*. That *Monk* died like himſelf, who ſaid, Lord, pay me *Heaven* which thou *oweſt* me. *Heaven*, is a *Flower* of *Salvation* blown out; the *Saint* (here) is in the *Suburbs* of *Heaven*. *Heaven*, is the *Inheritance* of thoſe unto whom *Chriſt* is *Life*,

Greenham

Tit. 1. 2.

Rom. 3. 26.

Col. 1. 4.

Rom. 5. 2.

Bernard.

Redde mihi vitam æternam quam debes.

Life, and unto whom *Death* ſhall be *gain*.

If *Heaven* be the *Inheritance* of theſe, what manner of *Inheritance* (then) is *Heaven*? Queſt.

Heaven is a *free* Inheritance. Would it not *puzzle* all the *Saints* on *Earth*, and *Angels* in *Heaven*, to bring in the *worth* of *Heaven*? and yet this is a *Donative*. Many *Inheritances* here (below) are *bought*, but (this) *Inheritance* is *given*. Here, men *buy* Inheritances, and *pay* to the *worth* of them; but *Heaven* (though it cannot be *valued* to its *worth*) yet it is *given*. *Fear not little-little Flock* (there are two *diminitives* in the *Greek*) *for it is your Fathers good pleaſure to give you the Kingdom*. The word tranſlated (*Flock*) ſignifies a (little) Flock; but *Chriſt* (to ſhew the exceeding *littleneſs* of it) adds another word, *little*: *Fear not little-little Flock*. Sol. 1. Luk. 2. 32. Τὸ μικρὸν ποίμνιον.

Heaven is a *full* Inheritance. *Ahaſuerus*, had a large *Territory*; he *reigned* from *India* unto *Ethiopia*, over 127 *Provinces*: A man would have thought that 127 *Provinces*, had been enough for 127 *perſons*, and yet this (large) *Territory* was a (poor) *pittance*. Many, have large *Inheritances* here below, and cannot *live* upon them; but *Heaven* is an *Inheritance* thou mayeſt *live* upon; if *poſſeſſed* of this *Inheritance*, thou ſhalt never *want* more. *Heaven*, is a *perfection* of *Felicity*, without *intermiſſion* and *amiſſion*: If once *poſſeſſed* of this *Inheritance*, then thou wilt ſay with *Jacob*, *It is enough*: Thou wilt (as one reads it) *make known the way of life, ſatiety of joys before thy face; pleaſures at thy right hand to perpetuity*. 2. *Ainſworth* Pſa. 16. 11

Heaven, is a *living* Inheritance. *Heaven*, is not (only) a *living* Inheritance, but (alſo) an *Inheritance* of *Life*. *Death*, is *legible* in the *face* of the *Earth*, but *Life* is *legible* in the *face* of *Heaven*. *I am come that ye might have life*: Life here, life hereafter. *Mutability*, and *Mortality*, are written upon all things here below, but *Heaven* is called a *Crown* of *Life*. *Be thou faithful unto death*; there is the *precept*; *and I will give thee a Crown of life*; there's the *promiſe*. 3. Rev. 2. 10.

Heaven, is a *laſting* Inheritauce. The *Inheritance* will laſt, ſo long as the *Heir* laſt. Into what a time 4.

of *Debauchery* are we fallen? and how *short-lifed* are earthly *Inheritances*? How long ſoever the *Fathers* were in *getting* them, the *Children* are not long in *ſpending* them. An (earthly) Inheritance may be *ſpent*, but this (heavenly) Inheritance *cannot* be ſpent. Though thoſe (who are actually *Chriſts*) may *loſe* all at *Sea*, and all at *Land*; all in the *Ship*, and all in the *Shop*; all *within* doors, and all *without* doors; yet they cannot loſe *Heaven*; this is a *laſting* Inheritance; yea, this is an *everlaſting* Inheritance. The *Apoſtle* (having impoſed a making of the calling and election ſure) ſubjoyns this, *For ſo an entrance will be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* This *Kingdom*, is the *Kingdom* of *Glory*, becauſe *ſtiled* an *everlaſting* Kingdom. It is called the *Kingdom* of *Chriſt*, becauſe given to him as a *reward* of his *paſſions*. It is an (everlaſting) *Kingdom*, becauſe the *Union* between *Chriſt* and a *Chriſtian*, is *everlaſting*. As *Chriſt* (on earth) is the Chriſtians *Medium* of *Reconciliation*, and *Communion*, ſo *Chriſt* (in Heaven) is the Chriſtians *Medium* of *Viſion* and *Fruition*. There are (among other things) theſe *ſix* things, which thoſe (who are actually *Chriſts*) can never *loſe*.

2 Pet. 1. 10, 11.

1. The *Soul* cannot be *loſt*. The *Soul* is a *Bloſſom* of *Eternity*; hath a *ſtamp* of *Immortality*; now *Death* it ſelf (though the *Miſtreſs* of *Mortals*, and *Empreſs* of the *Univerſe*) deſpairs how to *kill* this. *Fear not them which kill the body, and after that have no more that they can do. Men.* may *kill* the *Body*, but they cannot *kill* the *Soul*. Thoſe (who *aſſert* without *bluſhing*) the *Mortality* of the *Soul*, ſeem (at leaſt) to ſtand upon the *Brink* of *Atheiſm*. Though the *Body* return unto the *Duſt*, yet the *Soul* to *Hell*, or *Heaven*. Though the *Veins* of the penitent *Thief* were *breathed*, and his *Vitals* let out, yet his *Soul* goes to *Heaven*. *To day ſhalt thou be with me in Paradiſe.* To day; is not this *emphatical*? and doth not *Chriſt promiſe* more than the *Thief asks*? *Who are kept by the power of God through faith unto ſalvation*: Who are kept; the *Greek* word, is a *military* word, taken from *Souldiers*; they are *ſafely* kept;

Luk. 12. 4.

Luk. 23. 43.

1 Pet. 1. 5. φρουρέω, *Peccare*, not *Perire*.

kept

kept as a *Garriſon* in time of *War* againſt the *Enemy*. Though a *Soul* (actually in Chriſt) may ſin, and do ſin, yet not unto *Death*; not unto the *ſecond* Death. *He that is born of God ſinneth not*, not to *condemnation*. 1 Joh. 3. 9

The *Saviour* cannot be *loſt*. *Once* and *Ever*, is Chriſts *Motto*. Though *yeſterday* ſome were not; to *day* ſome are, but to *morrow* theſe may not be; yet, *yeſterday*, to *day*, and for *ever*, Chriſt is the *ſame*. *Jeſus Chriſt, the ſame yeſterday, to day, and for ever*. The ſame *yeſterday*, before his *coming* in the *fleſh*: The ſame to *day*; while in the *fleſh*: The ſame for *ever*; after his *Aſcenſion* (unto) and *Admiſſion* (into) the *Kingdom* of *Heaven*, now to *appear in the preſence of God for us*. Art *actually* Chriſts? then, though thou mayeſt *loſe* thy *Lands*; loſe thy *Limbs*; loſe thy *Liberty*; loſe thy *Life*, yet thou canſt not loſe thy *Love*; loſe thy *Chriſt*. 2. *Semèl & Simùl.* Heb. 13. 8.

The *Grace* of *Chriſt* cannot be *loſt*. *Grace* may *decay*, but it cannot *die*; it may be *abated*, but it cannot be *aboliſhed*; it may be *ſhaken* (in) the *Soul*, but it cannot be *ſhaken* (out) of the *Soul*. *Grace*, is incorruptible ſeed: *Which were born, not of corruptible ſeed, but of incorruptible*. *Grace*, is the *Seed*; the *Heart* is the *Soil*. *Gold* may be loſt; *Goods* may be loſt; *Grandeur* may be loſt, but *Grace* cannot be loſt; this muſt go into *Glory*, when *Time* goeth into *Eternity*. 3. 1 Pet. 1. 23.

The *Spirit* of *Chriſt* cannot be *loſt*. What the *Body* is without the *Soul* (*Lifeleſs* and *Loveleſs*) that the *Soul* is without the *Spirit*, and yet this *Spirit* cannot be *loſt*. What *Wheels* are to the *Chariot*, and *Oil* to thoſe *Wheels*; that the *Spirit* is to the *Soul*, and yet this *Spirit* cannot be *loſt*. What *Sails* are to the *Ship*, and *Wind* to thoſe *Sails*, that, (yea infinitely more than that) is the *Spirit* to the *Soul*, and yet this *Spirit* cannot be *loſt*. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever*. 4. Joh. 16. 14.

Intereſt (in) *Chriſt* cannot be *loſt*. *Intereſt* is a great thing, and will not *lie*. *Intereſt*, ſome way other, at ſome time or other, *byaſs* perſons. As (*Thou*) haſt Intereſt in *Chriſt*, ſo *Chriſt* hath Intereſt 5.

Joh. 17. 12. in (*Thee*,) and this cannot be *loſt*. *All that thou haſt given me I have kept, and none of them are loſt.* A *Being* in *Chriſt* cannot be *loſt*.

6. *Inheritance* (with) *Chriſt* cannot be *loſt*. Art in *Chriſt*? then, though thou mayeſt (leave) the *Earth*, yet thou ſhalt not (loſe) *Heaven*. *To an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you.* 1 Pet. 1. 4.

5. Would ye *prepare* for *Death*? be (then) in the *reflection* of *Eternity*. *Time* paſſeth; *Eternity* ſtandeth: *Eternity*, is a *fixed Now*. Of *Eternity* there is no *Finis*. A famous *Painter* (being asked why he was ſo *curious*, and *long* in drawing his *Lines*) anſwered, *I paint for Eternity*. Thus, what we *do*, we ſhould do for an *Eternity*; we ſhould *meditate*, and *pray* for an *Eternity*; we ſhould *preach*, and *hear* for an *Eternity*. Should any one ask me what *Time* is, might I not anſwer, it is nothing elſe but a *meditation* of *Eternity*? There is a *Land*, which is called the *Land of the living*: ſo, there is a Land which is called a *Land of darkneſs*, as *darkneſs* it ſelf. There is a two-fold *Eternity*, that of the *Bleſſed*; that of the *Curſed*: There is a two-fold *life* after *death*; a life in eternal *Triumph*, or a life in eternal *Torment*; a life in eternal *Gain*, or a life in eternal *Loſs*. *And theſe* (the Goats) *ſhall go away into everlaſting puniſhment, but the righteous* (the Sheep) *into life eternal.* It is prudential (therefore) in (this) *ſhort* life, to think upon (that) life which will be *endleſs*. The *Soul* (ſaith one) is the *Horizon* of *Time*, and *Eternity*. What another ſaith of *God*, that I may ſay of *Eternity*; what *God* (is) that I know not; what *God* (is not) that I know: So, what *Eternity* (is) that I know not; what *Eternity* (is not) that I know. It is good in *Time* (while we are *ſailing*) to have an *Eye* ſtill upon our *Compaſs*, and think upon *Eternity*. Caſt but an eye upon ſome *Dials*, and you may find this *Inſcription*, *Upon this Moment hangs Eternity*. Our *Glaſs* is *running*; our *Time* will go into an *Eternity*; be (therefore) much; yea much more in the *reflection* of an *Eternity*.

Xeuxis. Æternitati pingo. Pſa. 27. 13 Job 10. 22 Mat. 25. 46. Triſmegiſtus. Plato. Drexelius, of Eternity. p. 3, 4. Ex hoc momento pendet Æternitas.

6. Would ye *prepare* for *Death*? improve (then) the *Spirit*.

Spirit. As the *Soul* is the *Life* of the *Body*, ſo *Chriſt* is the *Life* of the *Soul*, and his *Spirit* the *Soul* (as it were) of our *Souls*. *Light*, is in the *Air*, but dwells in the *Sun*; *Good* if (Chriſt be thine) is in the *Fleſh*, but dwells in the *Spirit*. It would argue great *power* to *convert Clay* into *Gold*, and a *Pebble* into a *Pearl*; a greater *change* is wrought in the *Soul*, and requires greater *power*. It is as great a *Miracle* to ſee *Grace* growing in the carnal, and corrupt *heart* of *man*; in the *dark*, and *dead heart* of *man*; in the treacherous, and timpanious *heart* of man; in the wanton, and worldly *heart* of *man*, as to ſee the *Stars* growing upon the *Earth*, and yet this the *power* of the *Spirit* doth. The *Spirit* is the principal *Verb* in the *Sentence*; be much (then) in the *improving* of (this) Spirit.

But what (manner) of *Spirit* is (this) *Spirit*? Queſt.

There are three Divine Subſiſtences, in one Divine *Eſſence*, *Father*; *Son*; *Spirit*: As there are *three that bear witneſs on earth, the Spirit, and the Water, and the Blood, and theſe three agree in one*; ſo there are three that bear record in Heaven, the *Father*; the *Word*; *the holy Spirit*; *and theſe three are one*. They are not *three* Gods, but *one* God. A *Trinity* in *Unity*, and an *Unity* in *Trinity*, looks like the *Myſtery* of *Myſteries*. 'Tis called the eternal Spirit. *Who through the eternal Spirit offered himſelf without ſpot to God*. 'Tis (alſo) written, *The Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty*. I am writing of this Spirit (*Officially*,) and the *Offices* of (this) *Spirit* follow. Sol. 1 Joh. 5: 7, 8. Heb. 9. 14. 2 Cor. 3. 17.

'Tis an *enlivening* Spirit. All men in their (*Naturals*) are *dead*; dead in *Sin*. Perſons (in red *Letters*) while they live in the *Region* of depraved *Nature* are *dead*; they are at (moſt) and at (beſt) but imbalmed *Jacobs*, and *Joſephs*, lifeleſs, and loveleſs; motionleſs, and actionleſs. There may be an (artificial) *Motion*, but there cannot be a (natural) *Motion*, without natural *Life*. A *Watch* may go; a *Clock* may go; a *Jack* may go; but theſe go not as a *man* goeth. *It is the Spirit that quickeneth*. 1. Joh. 6. 63.

'Tis an *enlightening* Spirit. As *God*, and *Chriſt*, ſo the *Things* of God and Chriſt, are out of the *View* 2.

of a perſon *Godleſs*, and *Chriſtleſs*. It is the *Spirit* of *God*, that *unmasks*, and *unveils* God; that *diſcovers* the things of God. The *Apoſtle* (ſpeaking of thoſe things which were inviſible, inaudible, and inconceivable) *connects*, and *connexes* this: *But God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things; yea the deep things of God.* In theſe words, there is an *Aſſertion*, and the *Reaſon* for that *Aſſertion*.

1 Cor. 2. 9, 10.

1. The *Aſſertion*. God hath revealed them to us by his Spirit.

2. The *Reaſon* for that *Aſſertion*. Now, herein, ye have the *Concluſion*, and the *Comment*.

1. The *Concluſion*. The Spirit ſearcheth all things. The Word here (ſearch) is *metaphorical*; taken from ſuch as ſearch in *Mines* for *Gold* and *Silver*; they will *dig* deep; they will break the ſeveral *Clods*, and *Clots* of the *Earth* all to pieces, to find out the Golden *Ore*.

Ἐρευνάω.

2. The *Comment*. Yea, the deep things of God; the *Depths* of *God*, ſo the *Greek*. Some men are born (naturally) *blind*, but all men are born (ſpiritually) blind, and cannot ſee the *Depths* of *God*, without the *Spirit* of *God*.

Τὰ βάθη τοῦ Θεοῦ.

3. 'Tis a *bearing* Spirit. The *Spirit*, is not a (barren) but a (bearing) Tree; it bears *Variety*. *The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance; againſt ſuch there is no law; no law of Condemnation.*

Gal. 5. 22, 23.

4. 'Tis a *Witneſſing* Spirit. *He that believeth, hath the* witneſs in himſelf. He that hath the *Fruit*, hath the *Tree*; that hath *Faith*, hath the *Spirit*, for *Faith* is a *fruit* growing upon (this) *Tree*. There are many things (ſubordinately) *evidential*, but the *Spirit* is (primarily) and (principally) as well as (infallibly) *evidential*, as to *intereſt* in *Chriſt*. *By this we know that he abideth in us, by the Spirit that he hath given us. The ſpirit himſelf witneſſeth together with our Spirits, that we are the children of God.*

Evidences quoad extra.

1 Joh. 3. 24. Rom. 8. 16.

5. 'Tis a *ſanctifying* Spirit. *Abel*, differed not from *Cain*; *Abraham*, from *Abſalom*; *Iſaac*, from *Iſhmael*; *Jacob*, from *Eſau*; *Simon Peter*, from *Simon Magus*:

Magus; *James* (the Lords Brother) from *Judas* (the Lords betrayer) in reſpect of their *Subſtance*, but in reſpect of the *Spirit*, which the (one) had, but the (other) had not. It is the Spirit that ſanctifies. *God hath choſen us to ſalvation through ſanctification of the* Spirit, *and belief of the truth.* 2 Theſ. 2. 13.

'Tis a *ſealing* Spirit. *After ye believed, ye were ſealed with that holy ſpirit of Promiſe.* The uſe of a *Seal* is two-fold, and conſiſts in two things. 6. Eph. 1. 13.

In the *Nature* of it. In this ſenſe *Chriſt* was *ſealed*. *Labour not for the meat that periſheth, but for that which endureth unto everlaſting life, which the Son of Man ſhall give, for him hath the Father ſealed.* To *Seal* a thing, is to *ſtamp* the *Character* of the *Seal* upon it. 1. Joh. 6. 27.

In the *Uſe* of it. This is two-fold. 2.

To *ratifie*. A *Seal*, is to *ratifie* any *Grant*, or *Conveyance* made in *writing*. A writing (ſealed) is *authentick*; this *confirms* the *Teſtimony* that is given by any one of the *Truth* of any thing: Such was the manner among the *Jews*. *He that hath received his teſtimony, hath ſet to his ſeal, that God is true.* Thus, by way of *Rtification*. 1. Joh. 3. 33.

To *Appropriate*. A *Seal* is to *appropriate*, *diſtinguiſh*, or *keep ſafe*. In this ſenſe are the Servants of God ſealed. *I heard the number of them that were ſealed, and there were ſealed an hundred forty and four thouſand, of all the tribes of the Children of Iſrael.* Thus, by way of *Appropriation*. Thus the *Spirit* of *God* is a *ſealing* Spirit; it *confirms*, and *aſſures* the *Soul* of the *love* (of) *God*; of *life* (from) *God*; of *life* (with) *God*. *And grieve not the holy Spirit of God, whereby ye are ſealed to the day of redemption.* The *Spirit* here (according to the Greek *Text*) is ſet forth with very great *Energy*, and the *Text* may be thus read; Grieve not (the) holy (the) Spirit of (that) God. Not (a) Spirit, but (the) Spirit, not holy, but (the) holy; and not of God, but of (that) God. 2. Rev. 7. 4. Eph. 4. 30.

Would ye *prepare* for *Death*? Look (then) unto *Chriſt*, and lay the *Streſs* of *Obedience* upon *Him*. *Obedience* is, or ought to be, the *White* in a *Chriſtians* eye, at which he ſhould *level* every *arrow*. 7.

Obedience is better than Sacrifice, and hearkning than the fat of lambs. A man truly gracious, had rather (with one) have *Grace* to be *obedient*, than *Power* to work *Miracles*. *Obedience*, is two-fold, *active* and *passive*, and the *stress* of both to be laid upon *Christ*; but to these *distinctly*.

Luther.

1. *Active.* Lay the *stress* of *Doing* (for) a *Christ* (upon) a *Christ*. Active Obedience, is a *Doing* what God *imposeth*; now, *being acted, we act*. *Not that we* (we *Apostles*; we *Disciples*; we accounted *Cedars* in *Lebanon*, not *Shrubs* of the Valley;) *are sufficient of our selves, to think any thing as of our selves, but our sufficiency is of God.* Were *they* so? what are *we* then? If *insufficient* as to *thinking*, what are we then as to *acting*? To do (what) we ought (when) we ought, and (as) we ought, is from *Christ*.

Acti agimus.

2 Cor. 3. 5

2. *Passive.* Lay the *stress* of *Dying* (for) a *Christ* (upon) a *Christ*. Passive Obedience, is a *suffering* what God *inflicteth*. Passive Obedience, brings as much *Glory* to *God*, as active Obedience doth. *Luther*, was *troubled*, that he did not lay down his *blood* on this side the *grave*, and pass through a *violent* death, as all the *Apostles* but *John* did. Art (actually) in *Christ*? then (possibly) thou shalt not (long) live his *Servant*, but *die* his *Sacrifice*; now *Passion*, as well as *Action*; *dying*, as well as *doing*; *bleeding*, or *burning*, as well as *believing*, is from *Christ*, and the *Grace* of *Christ*. *To you it is given in the behalf of Christ, not* (*only*) *to believe, but* (*also*) *to suffer for his sake.* *Suffering*-work, is *Noble* work; the *Noblest* work; for, though *Saints* be *inferiour* to *Angels*, as to *Action*, yet they are *superiour* to *Angels* as to *Passion*; for they are *Spirits*, and *incapable* of *suffering*. The *Apostle* speaketh of (elect) *Angels*; These, *fell not from their estate*. As the (elect) *Saints* cannot *finally* fall; *Though he fall, yet shall he not be utterly cast down, for the Lord upholdeth him with his hand*; so the (elect) *Angels* did not *foully* fall: Now, *Suffering* was the *Consequent* of *Sinning*. *And spared not the Angels that sinned, but cast them down to Hell.* True *Obedience* may be known three waies.

Phil. 1. 29.

Mat. 6. 10.

1 Tim. 5. 21.

6. Verse of Judes Epist.

Psa. 37. 24

2 Pet. 2. 4.

By

By the *Sincerity* of it. *My rejoycing is this, the testimony of a good Conſcience, how that in ſincerety, and godly ſimplicity* &c. 1. 2 Cor. 1. 12.

By the *Univerſality* of it. *Then ſhall I not be aſhamed when I have reſpect unto all thy Commandments.* 2. Pſa. 119.6 We muſt not (only) *reſpect* all Gods Commandments, but (alſo) reſpect them all *alike*, and give them all the *like* reſpect. *Obedience*, muſt be *Univerſal*.

By the *Conſtancy* of it. As *Obedience* muſt be *ſincere*, and *Univerſal*, ſo *conſtant*. *Be ye ſtedfaſt unmoveable, alwaies abounding in the work of the Lord.* 3. 1 Cor. 15. 58. If we would *prepare for Death*, we muſt lay the *Streſs* of *Obedience*, whether *active* or *paſſive*, upon *Chriſt*, for he is *All and in All*: or (according to the Greek) *All things, and in all things*. It may be underſtood of *Perſons*, as well as *Things*. *Chriſt*, is *All* (from) the *Father*; *All* (to) the *Father*; *All* (with) the *Father*; but to theſe diſtinctly. τὰ πάντα χὴ ἐν πᾶσι: Col. 3. 11.

Chriſt, is *All* (from) the *Father*. *I am come that ye might have life* (life here, and life hereafter) *and that ye might have it more abundantly.* 1. Joh. 10.10 The life of *Grace* and of *Glory*, they are by *Chriſt*.

Chriſt, is *All* (to) the *Father*. *I am* (*the*) *Way*, (*the*) *Truth*, *and* (*the*) *Life*; *no man commeth unto the Father but by me.* 2. Joh. 14.6. Every word here hath its *Article* in the *Greek*. *Chriſt*, is (the) Way *wherein* (the) Truth, *whereby*, and (the) Life *whereunto* we walk. *Chriſt*, is (the) *Way* without *Error*; the *Truth* without *Falſhood*; and the *Life* without *Death*. *Truth*, lies between *Way* and *Life*, as if the *Way* to *Life* were through *Truth*.

Chriſt, is *All* (with) the *Father*. *I know thou heareſt me alwaies.* 3. Ἐν ᾧ εὐδόκησα. *Chriſt*, hath Gods *Ear* at all *times*. *Chriſt*, is (at) Gods right hand; yea, Chriſt, is (as) Gods right hand. *Chriſt* is the *Object* of the Fathers *delight*. This is my Beloved Son in whom I *acquieſs*; ſo the Greek. It is an *emphatical* word, and ſignifieth an *infinite* Affection. Mat. 3. 17.

DIRECTION

DIRECTION II.

Direct. 2: Sen. Artem bene vivendi, & moriendi.

ART *actually* in *Chriſt*? ſtudy then (through Chriſt) the *Art* of *Dying well*. May a *Heathen* ſpeak? When I was *young*, my care was to *live well*; I then ſtudied the *Art* of *Living well*: when *Age* came upon me, and gray hairs appeared here and there, my care was to *Die well*; I then ſtudied the *Art* of *Dying well*: He ſaith (alſo) thou ſhalt *die*, not becauſe thou art *ſick*, but becauſe thou *liveſt*. The *Heathens* hold *Death* to be *mans chiefeſt Good*. The *Covenant* of the *Grave*, is *ſhewed* to (no) *man*, but the *Watch-word* is given to (all) *men*. The *Phyſicians* exclaim, that *Life* is *ſhort*, and *Art* is *long*; but *Divines* teach, that the beſt *Art* of *Living well*, is to ſtudy the *Art* of *Dying well*. Is it not pity, that men ſhould not know unto what they were born into this world, until they are ready to go out of this world? Who knoweth, but to *live*, is to *die*? and to *die*, is to *live*? *Life*, is a thing that few underſtand but thoſe that are ready to *leave* it. A perſon (in a dying hour) ſhall wiſh himſelf not a *Man*, that hath not been a good *Chriſtian*. One (ſpeaking of himſelf) that he had *lived well*, another ſaid, I wiſh thou mayeſt *die well*; being asked the reaſon why he ſaid ſo, anſwered, becauſe we *live* to *die*, and *die* to *live*. As *Death* leaves thee, *Judgment* will find thee: Death, goeth before; *Judgment* followeth after. As the tree *falleth*, ſo it *lieth*. *We muſt all appear before the Judgment ſeat of* Chriſt. This *Art* of *Dying well*, may be *ſtudied*; muſt be *ſtudied*.

Summum Bonum.

Ars optima eſt vivendi, diſcere Artem bene moriendi.

2 Cor. 5. 10.

Queſt. But what *courſe* ſhall I *ſteer*, and by what *compaſs* ſhall I *ſail*, in *ſtudying* the *Art* of *Dying well*?

Sol. 1. Would ye *Die well*? then (through Chriſt) *Live well*. The right way to *Die well*, is to *Live well*. The way to *die* the *death* of the *righteous*, is to *live* the *life* of the *righteous*. Such a *Life*, ſuch a *Death*, moſtly. *Live well*, and *Die well*, are in *conjunction*; are in *connexion*; they are like *Rebecca's Twins*, going hand in hand. *Live well*, and *Die well*, they are like

Qualis vita, Finis ita.

like the two *Temples* of *Vertue* and *Honour*, that were ſo *contiguouſly* built, that none could go into the *Temple* of *Honour*, that did not (firſt) paſs through the *Temple* of *Vertue*. There is (little) if (any) probability of *dying well*, if *there be not a living well*. That *Death* is not to be *ſported* with; that a (ſtrict) and (ſerious life) is not the *humour* of ſome *conceited* and *ſingular* perſons in the world, *witneſs Balaam* the *Prophet*, ſo much courted by *Balak* the *Prince*; *Let me die the death of the righteous, and let my laſt end be like his*. Here is the moſt knowing man in the *Eaſt*, who was not for *living* the *life* of the *righteous*, and yet was for *dying* the *death* of the *righteous*: But, as the *Way* is, ſo is the *End* like to be; and as the *Work* is, ſo is the *Wages* like to be. *Solomon*, the Sage of Sages; one *wiſer than all men*; whoſe *underſtanding was as the ſand of the Sea ſhore*; this moſt knowing man in the world, writes upon all *vanity and vexation of ſpirit*. *Living well*, is *prævious* unto *dying well*. *Mark the perfect man, and behold the upright, for the end of that man is peace*. Whatſoever his *Beginning* was, his *End* is *peace*: Though he had not *peace* (in) *Life*, yet he ſhall have *peace* (in) *Death*; and though he ſhould not have *peace* (at) Death, yet he ſhall have *peace* (after) *Death*. Better is the *beginning* of a thing, than the *end* thereof, to a *Soul* (out) of *Chriſt*; but better is the *end* of a thing, than the *beginning* thereof, to a *Soul* (in) *Chriſt*, for the *end of that man is peace*. *I have fought a good fight*; *I have finiſhed my courſe*; *I have kept the faith*; *henceforth is laid up for me a Crown of Righteouſneſs*, &c.

Num. 23. 10.

1 King. 4. 29,30,31.

Eccl. 1.14.

Pſa. 37.37

2 Tim. 4. 7,8.

Would ye *die well*? then (through Chriſt) *die daily*. Let both ears be laid to the *Apoſtle* here: *By your rejoycing which I have in Chriſt Jeſus our Lord, I die daily*: Or, as the day. Thoſe words (I proteſt) are not in the Greek. As the day I die, or I die daily: I *expoſe* my ſelf *daily* to *death* for the *Goſpel*, and the *Converſion* of the *Gentiles*; but, as I am (daily) dying, ſo I am (dying) daily.

2.

1 Cor. 15. 31.

But unto what are thoſe (who are actually Chriſts) to *Die daily*?

Queſt.

Theſe are to *die* unto *Self* and unto the world.

Sol.

Unto

1. Unto *Self*. Is not *Self* a *Monſter*? a *Mountebank*? the *Antichriſt* within? The civil *Rule* is ſo *defaced*, that many (if not moſt men) are *Compounds* of Self. Let a *Miniſter*, or *Member*, or *Neighbour* ſink or ſwim, it is all one to them: It is become proverbial, *Every man for himſelf*: A *Maxim* drawn in *Hell*, and *uſhered* into the *world* by the *Prince* of *Darkneſs*. Now, there is a ſix-fold *Self*, unto which thoſe (who are actually Chriſts) are to *die*.

1. Thoſe (actually Chriſts) are to *die* unto *ſinful* Self. We muſt kill *ſin*, or *ſin* will kill *Us*. It is a
Rom. 6. 2. taking *Proſpect* to ſee Sin *die*, while we *live*. *How ſhall we that are dead to Sin, live any longer therein?*

2. Thoſe (actually Chriſts) are to *die* unto *lawful* Self. Though, (*where there is no law, there is no tranſgreſſion*) yet thoſe (actually Chriſts) are to deny themſelves in *lawful* things, and to *die* unto *lawful* ſelf. It may be 'tis but a *peccadillio*, a *little*
1 Cor. 6. thing and *lawfull* in it *Self*; but if this ſhould of-
12. fend thy *Brother*, deny thy ſelf (in) it, and (die) (to) it. *All things are lawful unto me, but all things are not expedient; all things are lawful unto me, but I will not be brought under the power of any.*

3. Thoſe (actually Chriſts) are to *die* unto *natural* Self. Theſe, are to *die* to their *Arts* and *Parts*; *Gifts* and *Reaſon*; natural *Acquirements*, and *Ac-*
1 Cor. 12. *compliſhments*. *Covet earneſtly the beſt gifts, and yet*
31. *I ſhew unto you a more excellent way.* One *Dram* of *Grace* is better than a *Pound* of *Gifts*; one *Drop* of *Grace* is better than a *Sea* of *Gifts*, one *Mite* of *Grace*, is better than a *Mountain* of *Gifts*.

4. Thoſe (actually Chriſts) are to *die* unto *moral* Self. Theſe, muſt not (only) *die* unto *groſs*, and *enormous* ſin, but (alſo) to the leaſt *Immorality*. *Let*
1 Pet. 4. *none of you ſuffer as a murderer, or as a thief, or as an*
15. *evil doer, or as a buſie body in other mens matters.* Thoſe (actually Chriſts) ſhould be ſo far from be-being *murderers*, or *thieves*, or *evil doers*, that they ſhould not be (according to the Greek) *Biſhops* in anothers *Dioceſs*, and *Priers* into other mens *matters*.

5. Thoſe (actually Chriſts) are to *die* unto *relative* Self. This takes in the neareſt, and deareſt *Relations*.

tions. Am not I better to thee than ten Sons? and and yet theſe muſt be *died* unto. Wives, are near, and dear *Relations*: Though *Adam* was Emperour of *Eden*, and had all the *creatures* to ſerve him, yet a *Conſort* muſt be *caſt* in as the *Complement* of his external *Felicity*. *It is not good that man ſhould be alone; I will make an help meet for him.* But, how near, and dear ſoever *Wives* are, they muſt be *died* unto. *It remain, that they who have wives, be as though they had none.* 1 Sam. 1. 8. Gen. 2. 18. 1 Cor 7. 29.

Thoſe (actually Chriſts) are to *die* unto *religious* Self. A man muſt have a *Righteouſneſs* of his *own*: *Except your Righteouſneſs*: And yet (this) *Righteouſneſs* muſt not be his *own*, but *Chriſts*. *Paul*, dies to his *own* Righteouſneſs: *Not having mine own Righteouſneſs, which is of the Law.* 6. Mat. 5. 20. Phil. 3. 9.

Unto the *World*. As thoſe (actually) Chriſts are to *die* unto *Self*; ſo unto the *World*. *God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* Thus generally, but now particularly. 2. Gal. 6. 14.

Thoſe (actually Chriſts) are to *die* to the *Worſhip* of the *World*. The men of the world, if they *worſhip* not a *falſe* God, yet they *worſhip* a true God *falſly*; for, *He is a Spirit, and muſt be worſhiped in Spirit, and in Truth.* According to the *Truth* of the *Rule*, and in *Truth* of *Heart*. Is is not *connatural* unto *man*, to *worſhip* a *God* of his *own* making, rather than the *God* that *made* him? 1. Joh. 4. 24. Col. 2. 8, 20.

Thoſe (actually Chriſts) are to *die* unto the *Wiſdom* of the *World*. As the *Friendſhip* of the *World*, is *Enmity* with *God*, ſo the *Wiſdom* of the *World*, is *Folly* with *God*. *The fear of the Lord, that's wiſdom, and to depart from evil, that's underſtanding.* The men of the world think themſelves very wiſe; but, *ſeeſt thou a man wiſe in his own eyes? there is more hope of a fool, than of him.* The men of the world think *themſelves*, and are thought by *others*, to be very *wiſe*, but they are *wiſe to do evil, to do good they have no knowledge.* *Worldy* wiſdom, or the *wiſdom* of the *world*, is the greateſt *folly* (in) the *world*: To be *witty* in *ſinning*; to make a *mock* at *ſin*; and to make *wickedneſs* our *work*, is the greateſt *folly* in the *world*. 2. Job 28. 28. Prov. 26. 12. Jer. 4. 22.

Thoſe

3. Thoſe (actually Chriſts) are to *die* to the *Mode* of the *World*. It is a profane *Proverb*, as good out of the *World*, as out of the *Faſhion*. But, were there ever ſuch *Faſhions* in the *World*, as are (now) in the world? Do not *Men* look like *Monſters*? Do not *Women* look like *Harlots*? Are we not the *Apes* of the falſe *French*? *As obedient children, not faſhioning your ſelves according to the former luſts in your ignorance.*

1 Pet. 1. 14.

4. Thoſe (actually Chriſts) are to *die* to the *Manners* of the *World*. Theſe, muſt be (daily) *dying* to the *Debauchery* and *Prophanity*; to the *Adultery* and *Sodomy*; the *Idolatry*, and *Iniquity* of the *Times*. It was once (ſinfully) ſaid, *Gods are come down to us in the likeneſs of men*; but, may it not (now) be ſaid, that *Devils are come up unto us in the likeneſs of men*? Do not ſome men account *Oaths* their greateſt *Rhetorick*? *Cheating*, the greateſt *Ingenuity*? *Atheiſm*, their greateſt *Art*? *Rebellion*, their greateſt *Religion*? *Sin*, their greateſt *Safety*? He that departeth from *Evil*, maketh himſelf a *prey*; is accounted mad; Margent.

Act. 14. 11.

Iſa. 59. 15.

5. Thoſe (actually Chriſts) are to *die* to the *pleaſures* of the *world*. Ah! many *ſpend*, and *end* their *daies* in ſinful *pleaſures*. *They ſpend their time in mirth, and in a moment go down to the grave.* That word, (*If any man will not work, neither let him eat.*) ſeem to be *vaniſhing* now; and moſt men ſeem to read it thus, (*If any man will not play, neither let him eat.*) *Gaming*, is much the *Mode*; and as men live (in) their *ſins*, ſo they live (upon) their *ſins*. All the *Income* that *many* have, is their *Gaming*.

Job 21. 13

6. Thoſe (actually Chriſts) are to *die* to the *profits* of the *world*. The *men* of the *world*, make the *world* their *Buſineſs*; it is their *Element*; they *make haſte to be rich*: But, he that *getteth riches, and not by right, ſhall leave them in the midſt of his daies, and at his end ſhall be a fool.*

Prov. 28. 22. Jer. 17. 11

DICECT.

DIRECT. III.

ART *actually* in *Chriſt?* be not *ſurprized* (then) with a (Pannick *Fear*, concerning the *Arreſts* of the firſt *Death*. I am not afraid to *die*, but I am afraid to be *damned*; I am not afraid of the *pains* of *Death*, but I am afraid of the *pains* of *Hell*. It was the word of *Henry* the fifth, to *wiſh* death, is not *good*, but to *fear* death is *worſe*. No man ſhould be *afraid* to *die*, but he that is *aſhamed* to *live*. Thou art (in) *Chriſt*, and doſt thou *fear* death? If a ſoul (in) Chriſt fear death, what (then) may a ſoul (out) of Chriſt? If a ſoul (in) Chriſt *dread* the *ſhooting* of this *Gulf*, then a ſoul (out) of Chriſt may be a *Magor-Miſſabib*; fear round about. Shalt thou *fear* death, when *Chriſt* is thine? conſider what he is; *He* is a *Father*, and a *Friend*; a *Foundation*, and a *Fountain*; a *God*, and a *Guide*; a *Guard*, and a *Good*; a *Rock*, and a *Portion*; to theſe diſtinctly. Direct. 3. *Non mori, ſed damnari metuo. Mortem optare malum, timere pejus.* Jer. 20. 3.

Fear not *Death*, for *Chriſt* is *thine*, and he is a *Father*. He is ſtiled the *Father of Eternity*. Whither ſhould the *Child* go but to the *Father*? Whither ſhould the *Chriſtian* go but to *Chriſt*? 1. Iſa. 9. 6.

But, if *Chriſt* be a *Father*, what manner of *Father* then is *Chriſt* to his *Children*? Queſt.

What good ſoever is in any *Creature*, is more eminently in *Chriſt*. All the diſperſed *Excellencies* that are throughout the *Univerſe*, meet in *Chriſt*, and concenter in him. *He that planted the Ear, ſhall not he hear? and he that formed the Eye, ſhall not he ſee?* He that gives Ears to others, muſt needs be all Ear himſelf; and he that gives Eyes to others, muſt needs be all Eye himſelf. Take now the *Characters*, and *Properties* of a (natural) *Father*, and ſee how *Chriſt* (infinitely) *out-bids*, and *out-vies* ſuch (a natural) Father. Sol. Pſal. 94. 9. Properties.

A natural Father *pitieth* the Child. To be without *natural* affection, is a *ſin* againſt *Nature*. A Father *pitieth* his Child; yea, then *moſt* pitieth him, when he ſtandeth in moſt *need* of *pity*. The *Father* (then) 1. 2 Sam. 18. 5.

(then) take the greateſt *Care*, when there is the greateſt *Cauſe*. When the *Child* is *ſick*, and *weak*; under amazing pains, and amuſing *pangs*; when *ſickneſs*, and *weakneſs*, are (upon) the *Child*, then there is the greateſt paternal *pity*, and *affection* (unto) the *Child*. Thus, yea (infinitely more than thus) *Chriſt* (as a *Father*) pitieth his *Children*. Though *Chriſt* as *man* (had) a *Father*, yet *Chriſt* as *God* (is) a *Father*. *As a Father pitieth his Children, ſo Jehovah pitieth them that fear him.*

Pſal. 103. 13.

2. A natural Father *provideth* for his Child. The Father *feeds*, and *cloaths* the *Child*; he takes care of the *Child* at *preſent*; and takes care of the *Child* for the *future*. Thus *Chriſt*; *He giveth grace, and glory*; he *provideth* for the *Soul* here, and hereafter; *And no good thing will he with-hold from them that walk uprightly.* He *provideth* alſo for the *Body*.

2 Cor. 12. 14.

Pſa. 84. 11

3. A natural Father *teacheth* his Child. *I know Abraham, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord.* *Churches*, are *taught* by *Chriſt*. As *Chriſt* is the *Churches Prieſt*, and *Prince*, ſo *Prophet*. *Chriſt* is the *Prophet* of *Prophets*. *Chriſt ſate down, and taught his Diſciples.*

Gen. 18. 19.

Mat. 5. 1, &c.

4. A natural Father *leadeth* his Child. Some *Children* need *leading*; yea, all very (young) *Children* ſtand in *need* of *leading*. *Chriſt*, is the *Leader* of the *Chriſtian*. *I lead in the way of righteouſneſs, in the midſt of the paths of Judgment.* Though a *Child* of *Nature* may go without *leading*. yet a *Child* of *Grace* cannot. *David*, was as good as others at *going*, and yet he *cries* for *leading*. *Thou art my Rock, and my Fortreſs, therefore for thy names ſake lead me, and guide me.*

Prov. 8. 20

Pſa. 31. 3.

5. A natural Father *counſelleth* his Child. The Child *conſulteth* the Father, and is *counſelled* by the Father. When the *daies of David drew nigh that he ſhould die*, what grave, and gracious *counſel* did he give to *Solomon* his *Son*! Thus *Chriſt*; it is a *Dialect* becoming a *Deity*; *My counſel ſhall ſtand, and I will do all my pleaſure.* *Apollo*, was the *Oracle* of the *Heathen*, but *Chriſt* is the *Oracle* of the *Chriſtian*, and he conſults (him) as (his) *Oracle*.

1 King. 2. 1, 2, 3.

Iſa. 46. 10.

A na-

A natural Father *heareth* his Child. A Man will *hear* a *Stranger*; hear a *Servant*; but eſpecially a *Son*. If Iſaac *ſpeak*, Abraham *hears*. Thus *Chriſt*; *the eyes of Jehovah are upon the righteous, and his eares are open unto their cry.* 6. Gen. 22. 7, 8. Pſa. 34. 15

A natural Father *loveth* his Child. Had not *Jacob* a great *love* for *Benjamin*, when the *life* of the *Father* was bound up in the *life* of the Son? But, as a *Feather* to a *Mountain*; as a *Spark* to the *Furnace*; as a *Drop* to the *Ocean*, ſo is the *Love* of *Man*, to the *Love* of *God-Man*. *In due time*; or (according to time) *Chriſt died for the ungodly.* 7. Gen. 44. 30. Κατὰ καιρὸν, Rom. 8. 5.

A natural Father *correcteth* his Child. *He that ſpareth the rod, hateth the Son, but he that loveth him chaſteneth him betimes.* Thus *Chriſt* *For the iniquity of his covetouſneſs was I wroth, and ſmote him.* Where is the *Child* but (ſometimes) needs the *Rod?* 8. Prov. 13. 24. Iſa. 57. 17.

A natural Father *preferreth* his Child. The *Son*; not the *Servant*, hath the *preferrence*. *I will ſpare them as a Father his Son that ſerveth him.* Thus *Chriſt*; He calls the *Church* his *Love*. *Open to me my Siſter my love, my dove, my undefiled.* Are not theſe (lofty) and (lovely) *Strains* of *Love?* Do not theſe *drop* (like *Honey-combs*) *ſweetneſs* of *Affection?* Is not the Son (*next*) unto the *Father?* 9. Mal. 3. 17. Cant. 5. 2. *Voces amatoriæ.*

A natural Father *pardoneth* his Child. *Abſalom* conſpireth againſt *David*, but the Father *pardoneth* the *Conſpiracy* of the Son. Thus *Chriſt*; He ſaid to the City-ſinner, *Thy ſins are forgiven. Sin*, muſt be *pardoned*, and *Chriſt* muſt be the *pardoner.* 10. 2 Sam. 14. 33. Luk. 7. 48.

Fear not *Death*, for *Chriſt* is *thine*, and he is a *Friend.* As *Chriſt* is the (worſt) *Foe*, ſo he is the (beſt) *Friend. This is my Beloved, and this is my Friend oh Daughters of Jeruſalem.* 2. Cant. 5. 16.

But, what *manner* of *Friend* is *Chriſt?* Queſt.

Chriſt, is a *rich* Friend. Who can *empty* the *Ocean* with a *Muſcle-ſhell?* It would (poſe) *Men*, yea (puzzle) *Angels*, to bring in the *riches* of *Chriſt.* *That I ſhould preach among the Gentiles the unſearcha-* Sol. 1. Eph. 3. 8.

ble riches of Chriſt. They are not *unſearchable* in *point* of *ſeeking*, but in *point* of finding. There are in *Chriſt* deep *Riches* that cannot be *ſounded*, and rich *Deeps* that cannot be *exhauſted*. *Chriſt*, is a *Mine* of *Mercy*.

2. *Chriſt* is a *righteous* Friend. There was no *Weed* in his *Garden*; no *Seam*, in his *Coat*; no *Droſs*, in his *Gold*; no *Rubbiſh*, in his *Houſe*; no
Heb. 4. 15 *Leaven*, in his *Heart*. Though he was not *temptation-leſs*, yet he was *corruption-leſs*; though he was not *ſorrow-leſs*, yet he was *ſin-leſs*.

3. *Chriſt* is a *real* Friend. He is not (counterfeit) but (currant) *Coin*. *There is a Friend which ſticketh cloſer than a Brother.* This, is moſt true of *Chriſt*. *Husband* and *Wife*, are one *Fleſh*; *Soul* and *Body*, are one *Perſon*; but *Friend* and *Friend* are (if I may ſo write) one *Soul*. *The Soul of Jonathan was knit with the Soul of David. David* had ſome (real) *Friends*, as *Jonathan*; *Huſhai*, and *Ittai*; but ſuch *Friends* (now) ſeem to be gone in *Pilgrimage*, and their *Return* is very *uncertain*. Now *Chriſt* is a
Rev. 1. 3. *real* Friend. *He is* (*the*) *true and faithful witneſs.*

4. *Chriſt* is a *ready* Friend. He is *ready* to *give* and *forgive*.

1. *Chriſt* is *ready* to *give*. *Ask what I ſhall give*
1 King. *thee*. It is but *asking* and *having*; yea ſometimes
3. 5. *having* without *asking*. Oh infinite *Mercy*!

2. *Chriſt* is *ready* to *forgive*. *Chriſt* is a (preſent)
Pſal. 86. 5. *Help*; a *Help* at *Hand*. *Chriſt* is moſt *neer*, when the *Chriſtian* hath moſt *need*. *Thou Lord art good* (ſaith the Pſalmiſt) *and ready to forgive.*

5. *Chriſt* is a *ſtrong Friend*. He is the *Strength* of *Iſrael*. He is *ſtrong* to *deliver*, and *ſtrong* to *deſtroy*.

1. *Chriſt* is *ſtrong* to *deliver*. *And I ſaith Jehovah*
Zach. 2. 5. *will be a wall of fire*: not of *Mud*, though that may be *ſtrong*; nor of *Brick*, though that may be *ſtronger*; nor of *Stone*, though that may be *ſtrongeſt*; but of *Fire*; *a wall of Fire round about her, and of glory in the midſt of her.* What *Force*, or *Fury*, can be a *match* for (that) *Chriſt*, who is the *Friend* of a *Chriſtian*?

2. *Chriſt* is *ſtrong* to *deſtroy*. *Pharaoh*, and his *Hoſt*, are

are *drowned*, if not *damned*. *The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them; I will draw my ſword, my hand ſhall deſtroy them*: They *ſay*, but *God do*: *Thou didſt blow with thy wind; the Sea covered them; they ſank like lead in the mighty waters.* Exod. 15. 9,10. 6.

Chriſt is a *loving*; yea, *everloving* Friend. *A Friend loveth at all times, and a Brother is born for adverſity.* Such a *Friend* is *Chriſt*, who as he can as ſoon *ceaſe* to be *God* as *ceaſe* to be *good*, ſo he can as ſoon *ceaſe* to *live*, as *ceaſe* to *love*. His *Eſſence* and *Attributes*, are of the ſame *continuance*, and will not *admit* of *termination*. Prov. 17. 17.

Chriſt is a *laſting*; yea *everlaſting* Friend. *Men*, are *mutable*, and *mortal*, but *Chriſt* is an *immutable*, and *immortal* Friend. He is *Alpha* and *Omega*; *Beginning* and *End*; *Firſt* and *Laſt*. 7. Rev. 1. 8, 11.

Fear not *Death*, for *Chriſt* is *thine*, and he is a *Foundation*. A *Foundation* is the *Baſis*, and *Bottom* of the *Fabrick*. The whole *Streſs* of the *Fabrick* layeth upon the *Foundation*. *Behold, I lay in Sion for a Foundation a ſtone; a tryed Stone* &c. 3. Iſa 28.16.

Queſt. But what manner of *Foundation* is *Chriſt*?

Sol. 1. *Chriſt* is an *ancient* Foundation. *Chriſt*, may plead *Antiquity*. He was (before) the *World*, for he (made) the *World*. *The World was made by him. I was ſet up from everlaſting.* Pro. 8. 23.

2. *Chriſt* is a *perfect* Foundation. *Chriſt* muſt needs be *perfect*, for he is the *Perfecter*. He is the *Finiſher*, as well as the Author of *Faith*; of all *Grace*. *By once offering of himſelf, he hath for ever perfected thoſe that are ſanctified.* Heb. 10. 14.

3. *Chriſt* is a *ſuitable* Foundation. Is not *Bread* ſuitable for the *hungry*? is not *Water*, ſuitable for the *thirſty*? *Chriſt* is the *Bread* of *Life*, and *Water* of *Life*. Is not that a *mighty* word? *Ye are compleat in him, who is the head of all principality, and power.* Col. 2. 10.

4. *Chriſt* is a *Safe* Foundation. He, that hath *Chriſt* for *Foundation*, *ſhall dwell on high*; *his place of defence ſhall be the munition of rocks*; *bread ſhall be given him, and his Waters ſhall be ſure* Iſa. 33. 16.

5. *Chriſt* is a *lovely* Foundation. *Chriſt*, is a *Beauty* Can. 5. 16.

ty without a *Spot*, *Absalom*, was a *Black* to this *Beauty*. He is *White* and *Red*.

6. *Christ* is a *precious* Foundation. Though *Christ* was *sold for thirty pieces of Silver*, yet he was *invaluable*. *He is more precious than Rubies.*
Prov. 3. 15

7. *Christ* is a *living* Foundation. *He, that hath the Son, hath life, but he that hath not the Son of God, hath not life.*
1 Joh. 5. 12.

8. *Christ* is a *lasting* Foundation. The material *Foundations*, of material *Fabricks*, may *rot* and *decay*, but (this) *Foundation* will not; cannot. *Christ* is a *lasting*, yea, an *everlasting* Foundation. I *am he that was dead, and am alive and live for evermore.*
Rev. 1. 18.

9. *Christ* is a *tried* Foundation. He hath been *tried* to *purpose*; tried to the *Life*; tried to the *Death*. *He was obedient unto death, even the death of the Cross.*
Phil. 2. 8.

10. *Christ* is the *Sole* Foundation. There is not any other Foundation laid; nor to be laid; *Other foundation can no man lay, than that already laid, which is Jesus Christ.*
1 Cor. 3. 11.

4. *Fear* not *Death*, for *Christ* is *thine*, and he is a *Fountain*. *With thee is the Fountain of Life.* These words are *metaphorical*, and may not the *Psalmist* (here) *allude* unto *One*, or *All* these three things? *Waters*; *Metals*; *Veins*.

1. *Waters*. Waters *flow* from a *Fountain*. There is the *Fountain*, and the *Stream*; the *Stream*, is *fed* by the *Fountain*; *flow*, from the *Fountain*. Thus *Life*, *flows* from *Christ*. *This life is in his Son.*
1 Joh. 5. 11.

2. *Metals*. With thee is the *Fountain*, or *Veins* of *Life*. All Mineral *Veins*; the *Veins* of *Gold*, and *Silver*; the *Veins of Lead*, and of *Iron*; they lay (as it were) in Bank; in the *Bosom*, and *Bowels* of the *Earth*. Thus, *Life*, lies *hid* in *Christ*. *For ye are dead, and your life is hid with Christ in God.*
Col. 3. 3.

3. *Veins*. The *Veins* of the *Body* (as so many *Rivers*) derive their *Blood* from the red Sea in *Man*, which is the *Liver* of *Man*. Thus, *Christ*, is the *Ocean* of *Life*, and *All* that *live*, are *filled* with *Life* (from) *Him*. *When he who is our life shall appear, then shall we* (*also*) *appear with him in glory*. Thus, *Christ* is *Life*.
Col. 3. 4.

But

But what manner of *Fountain* is (this) *Christ*? Queſt.

Christ, is a *living* Fountain. Many, complain of their *deadneſs*, and all have cauſe enough ſo to do: Oh (ſaith One) I am *dead* in the *Country*! *dead* in the *City*! Oh (ſaith another) I am *dead* in the *Church*! *dead* in the *Cloſet*! Soul, *Christ* is the *Fountain* of *Life*, and (this) *Christ* is (thy) *Christ*. Sol. 1. *They have forſaken the Lord, the fountain of living waters.* Jer. 17. 13

Christ is a *loving* Fountain. As *Christ* is the *Fountain of Life*, ſo of *Love*. *Christs* Love is a *Loadſtone*; it hath in it a *magnetick* and *attractive* Vertue. *His* Love, is the *Cauſe* of *Ours*; *Our* Love, the *Effect* of *His*. *We love him, becauſe he firſt loved us.* We *cannot* love, *until* loved. 2. 1 Joh. 4. 19.

Christ is a *lighting* Fountain. As Chriſt is the *Fountain* of *Life*, and of *Love*, ſo of *Light*. *In thy light ſhall we ſee light.* As the Firmamental *Sun*, ſo the *Sun* of Righteouſneſs is (purely) ſeen in his own *Light*. Oh (ſay the Soul) I am in the dark concerning promiſes! in the dark concerning providences! But, Soul, *Christ* is the *Fountain* of *Light*, and (this) *Christ*, is (thy) *Christ*. *I am the light of the world.* 3. Joh. 8. 12.

Christ is a *pure* Fountain. *Water*, in the *Fountain*, is *pure*; *purely* pure. *Christ*, muſt needs be a Fountain *pure*, for he is a *Fountain* ſet open for the *impure*. *In that day*; what day? The day of the *Meſſiahs* comming into the *world*; *In that day, there ſhall be a fountain opened to the Houſe of Jacob, and to the Inhabitants of Jeruſalem, for ſin, and for uncleanneſs.* Or, for ſin, and for ſeparation from uncleanneſs. 4. Zech. 13. 1.

Christ is a *peaceable* Fountain. As *Christ* is the *Fountain* of *Life* and *Love*; of *Light* and *Purity*, ſo of *Peace*. If a man would have *peace* of *Conſcience* (which is an *Anticipation* of *Glory*) he muſt go to *Christ* for it. *In me ye ſhall have peace.* How *prodigious* ſoever the *winds* be, and *impetuous* ſoever the *waves* be, yet in *Christ* (for thoſe who are *Christs*) there is *peace*. Oh (ſay the Soul) my *life* is *Chequer-work*! I have my *Tones* of *ſorrow*, with my *Tunes* of *joy*; but, Soul, *ſorrow not as one without hope*, for thou art *Christs*, and in (him) there is *peace* for (his.) 5. Joh. 16. 33.

6. *Chriſt* is a *free* Fountain. *Wine*, and *Milk*, may be had without *Money*, and without *Price*. Is this thy Cry? Oh that one would give me a *crum* of the Rev. 21. 6. *Bread* of *Life*! a *drop* of the *Water* of *Life*! *I will give to him that is athirſt of the fountain of the water of life freely.* What *freer* than *Gift*?

7. *Chriſt* is a *full* Fountain. In *Chriſt*, water for Col. 2. 9. *Quality* and *Quantity*, is ever the ſame. *In him dwelleth all the fulneſs of the Godhead perſonally.*

8. *Chriſt* is an *inviſible* Fountain. This *Fountain* is Heb. 11. 27. not for every *eye*; it is only for the *eye* of *Faith*. Thus *Moſes* ſaw him who is *inviſible*.

9. *Chriſt* is an *immutable* Fountain. *Men*, are not the *ſame*, but *Chriſt* is. *Herod*, hears *John*, and Heb. 13. 8 yet *beheads* him. *Saul*, courts *David* one day, and ſeeks to *kill* him the next; but *Chriſt is the ſame yeſterday, to day, and for ever.*

10. *Chriſt* is an *incomparable* Fountain. *Chriſt*, had the *perfection* of *Grace* as *God*, and the *perfection* of Iſa. 46. 5. *Nature* as *Man*. *To whom will ye liken me, and make me equal, and compare me, that we may be like? Chriſt* hath not his *ſecond*.

11. *Chriſt* is an *inexhauſtible* Fountain. This *Ore*, is never *goldleſs*; this *Sun*, is never *lightleſs*; this Eph. 3. 8. *Ocean*, is never *waterleſs*. *That I ſhould preach among the Gentiles the unſearchable riches of Chriſt.*

5. *Fear* not *Death*, for *Chriſt* is *thine*, and he is a *God*. What of a *Chriſt* is not called into *Queſtion*? That *Chriſt* is *God*, I ſhall endeavour to *evince* from plain and poſitive *Texts* and *Truths*; from gracious, and glorious *Appellations*, and *Titles*; from probable, and promiſing *Arguments*, and *Reaſons*.

1. From plain, and poſitive *Texts*, and *Truths*. *Thy* Pſa. 45. 6. *Throne (oh God) is for ever, and ever.* That this is Heb. 1. 8. ſpoken of *Chriſt*, is evident: *But unto the Son he ſaith, Thy Throne (oh God) is for ever and ever. Let this mind be in you which was alſo in Chriſt Jeſus;* Μορφὴ, *who being in the form of God*: The word here Phil. 2. 5, 6 (Form) ſignifieth an *eſſential*, and *ſubſtantial* Form: *Chriſt* was in the *form* of *God*; *i. e.* he was in the *Nature* and *Eſſence* of *God*: or, in the *Glory*, and *Majeſty* of *God*: *And thought it not Robbery to be*

equal

equal with God. Once more; *My Lord, and my God.* Theſe places are unanſwerable proofs of the *Deity* and *Divinity* of *Chriſt.* Joh. 20. 28.

From gracious, and glorious *Appellations*, and *Titles.* 2.

Chriſt is called *I AM. Before Abraham was, I AM.* But what is this *I AM?* This is one of the *names* of God, this is *proper* to *God*, and with this *name* was *Moſes* ſent to the *children* of *Iſrael. I AM, hath ſent me unto you.* Now this name *I AM*, takes in all time paſt, preſent, and to come, which ſpeaketh *Chriſt* to be a *God.* 1. Joh. 8. 58. Exo. 3. 14

Chriſt is called the *chiefeſt* (or *Standard-bearer*) among ten thouſand. Now *Standard-bearers* are *choice men*; *Elect* of the *multitude.* 2. Cant. 5. 10

Chriſt is called a *great* God. *Looking for the bleſſed hope, and glorious appearing of the great God, and our Saviour Jeſus Chriſt.* Not (only) *God*, and *great* God, but *alſo* (the) great God. 3. Tit. 2. 13.

Chriſt is called the *true* God. *This is the true God, and eternal life.* Not a *falſe*, but a *true* God; not an *Impoſtor*, as the *Jews* call him; nor a leſs *Prophet* than *Mahomet*, as the *Turks* call him; nor a *feigned* God among the *Gentiles*, as the blind, and the bloody *Papiſts* call him; but (the) true God, and eternal life; being the *Author* of it, and the *Donor* of it; the *God* of it, and the *Giver* of it. 4. 1 Joh. 5. 20.

Chriſt is called *God over all. Whoſe are the Fathers, and of whom (as to the fleſh) Chriſt came, who is over all, God bleſſed for ever. Amen. Chriſt*, is over all; over *Angels*; over *Saints*; over *Devils.* Is not this a (pregnant) *proof* for the *Deity*, and *Divinity* of *Chriſt*? *Bluſh* (ſaid one) for ſhame, and be thou *confounded* (oh thou wretched miſcreant *Arrius*) when thou heareſt *Chriſt* (by the Apoſtle) *glorified* with the *Title* of *God*, in the ſingular *number*, and with the *Article* Ho (the) *God*, (that) *God*, and yet *denyeſt* his *Deity*: who is over all (the) or (that) *God*, bleſſed for ever. Amen. What more *legible* than the *Deity* of *Chriſt* in this place, with many other places? 5. Rom. 9. 5. *Oecumenius*; ὁ Θεός.

Chriſt is called a *mighty* God. *Gird thy Sword upon thy thigh oh moſt mighty!* He is *mighty*; yea (moſt) 6. Pſa. 45. 3.

(moſt) mighty. *There cometh one after me mightier than I. Jeſus*, was *mightier* than *John?* What is a *Pharaoh? a Sennacherib?* a *Mounſieur* to this (mighty) *Chriſt?* *All Nations unto him are but as the drop of a bucket.* What is *Man* to *God? I have laid help upon one that is mighty.* Yea, *Chriſt* is an *Almighty God. I am Alpha and Omega, The beginning, and the ending, ſaith the Lord: which is, and which was, and which is to come, the Almighty.*

Pſa. 89. 15

Rev. 1. 8.

7. 25. Verſe of Judes Epiſtle. *Chriſt* is called the *only wiſe God. To the only wiſe God our Saviour. Chriſt* is *wiſer* than *men*; *wiſer* than *Angels*; the *wiſdom* of *Men*; the *wiſdom* of *Angels*; the *wiſdom* of *God*; the *God* of *wiſdom.*

8. Rom. 10. 4. *Chriſt* is called the *End of the Law for righteouſneſs. He is the End of the Law for righteouſneſs to every one that believeth.* Thus he is in reſpect of *Nation*, whether *Jew*, or *Gentile*; in reſpect of *Sex*, whether *Man*, or *Woman*; in reſpect of *Age*, whether *Green* or *Gray*; in reſpect of *Degree*, whether a *Man* in his *Rags*, or a *Man* in his *Robes.*

9. Col. 1. 15. *Chriſt* is called the *Image* of the inviſible God. *Chriſt* is *exactly* like unto *God. Who is the Image of the inviſible God, the firſt born of every creature.*

10. Hag. 2. 7. *Chriſt* is called the *Deſire* of *Nations.* What is there in (any) *Nation*, that is the *Deſire* of (every) *Nation? Chriſt* is the *Deſire* of all that are (*actually*) his in all Nations. *I will ſhake all Nations, and the deſire of all nations ſhall come.*

11. 1 Joh. 4. 14. *Chriſt* is ſtiled the *Saviour* of the *World. The Father ſent the Son to be the Saviour of the World.* Now, who below a *God* can *ſave* a *Man?*

12. Rev. 15. 3. *Chriſt* is ſtiled *King* of *Saints. Juſt and true are thy waies, thou King* of *Saints. Chriſt*, hath a *Kingdom* (in) this *World*, though his *Kingdom* be not (of) this *World. Chriſt*, hath a *Kingdom*, and his *Saints* are the *Subjects* of (his) *Kingdom.*

13. Rev. 17. 14. Pſal. 72. 10, 11. *Chriſt* is *King* of *Kings*, and *Lord* of *Lords. The Kings of Tarſhiſh, and of the Iſles, ſhall bring preſents; the Kings of Sheba, and Seba, ſhall offer gifts; yea, all Kings ſhall fall down before him; all nations ſhall ſerve him.* As *Chriſt* is *King* of *Saints*, and of *Sion*, ſo he is to be *King* of *Nations.*

Chriſt

Chriſt is the *Father* of *Eternity*. *Chriſt* (as *God*) is from *Eternity*, and the *Father* of *Eternity*. *His name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father*, (the *Father* of *Eternity*, ſo the *Hebrew*) *the Prince of Peace*. 14. *Abi Gnad.* Iſa. 9. 6.

Chriſt is (the *Bread* of *Life*. *I am* (*that*) *Bread of Life*. *Chriſt* is not (only) *Bread*, and *Bread* of *Life*, but (alſo) by way of *Emphaſis* (the) or (that) *Bread* of *Life*. 15. Joh. 6. 48.

Chriſt is (the) *Water* of *Life*. *I will give unto him that is athirſt, of the fountain of the water of life freely*. Now, is not he *God*, who is the *Bread* of *Life*, and *Water* of *Life*? 16. Rev. 21. 6.

Chriſt is called the *Rock* of *Ages*. *Chriſt* (was) the *Rock* for *Old Teſtament* Saints, and *Chriſt* (is) the *Rock* for *New Teſtament* Saints. *They all drank of that Spiritual Rock that followed them, and that Rock was Chriſt*. 17. 1 Cor. 10. 4.

Chriſt is called *Emmanuel*. *A Virgin* (and yet with *child*) *ſhall bring forth a Son, and his name ſhall be called Emmanuel, which* (*being interpreted*) *is, God with us*. As *God* (for) *Us*, ſo *God* (with) *Us*. 18. Mat. 1. 23.

Chriſt is called *Jeſus*. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins*. This name (*Jeſus*) is originally *Hebrew*, and it is a *ſweet* word; a word *ſweetly ſweet*. Had it not been much better for *Thee*, and for *Me*, not to have had (a) *Name*, than for *Us* not to *believe* in (this) *Name*? This *Name* is *Honey* in the *Mouth*; *Muſick* in the *Ear*; a *Jubilee* in the *Heart*. 19. Mat. 1. 21.

Chriſt is called *Jehovah*. Is not this a *great*, and a *good* Name? What *Mortal* (though the greateſt *Rhetorician*) is able to *expreſs* the *greatneſs* and *goodneſs* of (this) *Name*? *In his daies Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is the name whereby he ſhall be called, Jehovah our Righteouſneſs*. Now, do not theſe various *Titles* ſpeak *Chriſt* to be a *God*? 20. Jer. 23. 6.

From probable and promiſing *Arguments* and *Reaſons*. 3.

He (from whom *Salvation* is) muſt be *God*, but (from *Chriſt*) *Salvation* is, therefore *Chriſt* is *God*. *He that is our God, is the God of ſalvation, and unto God* 1. Pſal. 68. 20.

God the Lord belong the Iſſues from death. Salvation is a *ſweet* word to a *dark*, and *doubting* ſoul; to a *deſponding* and *deſpairing* ſoul, and (this) *Salvation* is from Chriſt. There is ſalvation in none other.

Pſal. 35. 3. *Say unto my ſoul, I am thy ſalvation.*

2. *He* (who is the *Object* of *Faith*) muſt be *God*, but *Chriſt* is the *Object* of *Faith*, therefore *Chriſt* is *God*.

Joh. 14. 1. *Let not your hearts be troubled, ye believe in God, believe alſo in me.* Not that *Chriſt* commands, or approves a *Stoical Apathy*, as if his *Diſciples* ſhould put off *natural affection*, and be *troubled* at *nothing*; but he would not have their *hearts* like water *muddied*, and *ſtirred*; not full of vehement *commotion*, and *perturbation*, as the Greek word ſignifieth: Let not your *hearts* be (thus) *troubled*; ye believe in *God*,

Rom. 3. 26. believe (alſo) in *Me*. The *perſon* of *Chriſt*, is the *Object* of *Faith*. *That he might be juſt, and the juſtifier of him that believeth in Jeſus.*

3. *He* (who is the *Life* of *His*) muſt *Himſelf* needs be *God*; but *Chriſt* is the *Life* of *His*, therefore

Joh. 11. 25 *Chriſt* is *God*. *I am the Reſurrection, and the Life.* The life of *Nature*, of *Grace*, and of *Glory*, are from

Col. 3. 4. *Chriſt*; *When he who is our life ſhall appear.*

4. He (who is *Life* to *Himſelf*) muſt be *God*; but *Chriſt* is *Life* to *Himſelf*, therefore *Chriſt* is *God*.

Rev. 1. 18. *I am he that was dead, and am alive, and behold I live for evermore. God* (as *Father*) hath *communi-*

Joh. 5. 26. *cated* unto Chriſt (as *Son*) his whole *Eſſence*. *As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.*

5. *He* (that can turn *Water* into *Wine*, and *heal* with a *word*) muſt be *God*; but thus *Chriſt* did, therefore *Chriſt* is *God*. *Satan* (may) work *wonders*, and *Magicians* (by the *help* of *Satan*) (did) work *wonders*, but *miracles* are out of the *ſphere* of *Satan*. A

John. 2. 9, 11. *miracle* is a *rare* work; *apparently* wrought by the *power* of *God*, far above *Nature*, and all (natural)

Joh. 4. 50, 54. *cauſes*. *Chriſt* turned *Water* into *Wine*, and this is called a *miracle*. *Chriſt* (alſo) *healed* with a *word*; for he ſaid unto the *Noble-man*, Go thy way, thy Son liveth: This (alſo) is called a *miracle*. Now, is not this *Chriſt* a *God*?

6. *He* (that was before all things) muſt be *God*; but

Chriſt

Chriſt was before all things, therefore *Chriſt* is. *God. I was ſet up from everlaſting.* In (time) *Chriſt* was *ſent* out, but from (everlaſting) was *Chriſt* *ſet* up. *He is before all things, and by him all things conſiſt.* Pro. 8.23. Col. 1.17.

He (that is Gods *Fellow*) muſt needs be *God*; but *Chriſt* is God's *Fellow*, therefore *Chriſt* is *God*. *Awake, oh ſword, againſt my Shepherd, and againſt the man that is my fellow, ſaith the Lord of Hoſts; ſmite the Shepherd, and the ſheep ſhall be ſcattered.* My *Fellow*; my *Citizen*; ſo the *Septuagint*. My *neareſt*; that is *next* unto *Me*; ſo *Junius*. Thus, *Chriſt* is; he is *neareſt* unto *God*; his *Seſſion* is at the *right hand of God*: He is *next* unto *God*; *Father*, and then *Son*. That this place is (principally) to be *underſtood* of *Chriſt*, is *evident* by the *Evangeliſt*; *For it is written, I will ſmite the Shepherd, and the ſheep ſhall be ſcattered.* 7. Zach. 13.7 Πολίτου μου. *Proximum meum.* Mark 14. 27.

He (who gave a *Reſurrection* to *Himſelf*) muſt be *God*; but *Chriſt* gave a *Reſurrection* to *Himſelf*, therefore *Chriſt* is *God*. *Chriſt* (told the *Jews*) that he would give himſelf a *corporal*, and *numerical* Reſurrection; *Deſtroy this Temple, and in three daies I will raiſe it up*; *but he ſpake of the Temple of his body*. When (therefore) ye read that *God* raiſed him from the dead (as ye often may) ye may (then) *underſtand* it of the *Deity*. *Chriſt* (alſo) ſeems to *inſinuate* this, when (ſpeaking of his *Life*) he ſaith, *I have power to lay it down, and I have power to take it up again.* 8. Joh. 2. 19, 21. Joh. 10. 18.

He (that can give a *Reſurrection* to *others*) muſt be *God*; but *Chriſt* can give a *Reſurrection* to *others*, therefore *Chriſt* is *God*. *Lazarus, come forth, and he that was bound came forth*. That *Chriſt* (did) raiſe, is evident; that *Chriſt* (will) raiſe, is as evident: *This is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* 9. Joh. 11. 43, 44. Joh. 6.40.

He (that made all things) muſt be *God*; but *Chriſt* made all things, therefore *Chriſt* is *God*. *All things were made by him, and without him was not any thing made, that was made*. None can *create* but *God* only. Though Chriſt be *leſs* than the *Father* in reſpect of 10. Joh. 1.3.

of his *Humanity*, yet he is *equal* unto the *Father* in
Jer.10.11 respect of his *Divinity*, for all things were *made* by him. *The Gods that have not made the Heavens and the Earth, even they ſhall periſh from the Earth, and from under theſe Heavens.*

11. *He* (unto whom divine *Adoration* is due) muſt be *God*; but unto *Chriſt* divine *Adoration* is due; here-
Mat. 4.10 fore *Chriſt* is *God*. This *Doctrine*, Chriſt himſelf preached to *Satan*; *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* As if *Chriſt* had ſaid, *Satan*, thou art not *God*, therefore I muſt
Acts 14. not *worſhip* Thee to get all the *world*. And, as *Sa-*
13, 14, 15 *tan* muſt not, ſo *Man* muſt not be *worſhipped*: Not *Magiſtrates*; not *Miniſters*; *Paul* and *Barnabas*
Rev. 22. would not be *worſhipped*. And, as *Men* muſt not,
8, 9. ſo *Angels* muſt not be *worſhipped*: *They are fellow-*
12. *ſervants*; *worſhip God.*

Joh. 21. *He* (who is *Omniſcient*) muſt be *God*; but *Chriſt*
17. is *Omniſcient*, therefore *Chriſt* is *God*. *Lord, thou knoweſt all things.* *Chriſt* knoweth all things, as if he had but one thing to *know*. He *knoweth* all things done in *Romiſh-Conclaves*, and in *Engliſh-Cabals*.
Joh. 4.29. *Come, ſee a man that told me all things that ever I did, is not* (*this*) *the Chriſt?*

13. *He* (who is *Omnipotent*) muſt be *God*; but *Chriſt*
Matth. 28. is *Omnipotent*, therefore *Chriſt* is *God*. *All power*
18. in *Heaven*, and in *Earth*, is *devolved* upon *Chriſt*. *Chriſt* is the *power* of *God*; yea, the *God* of *power*.
Rev. 19.6. *The Lord God Omnipotent reigneth.* This *power* can
14. *over-power* all *power*.

Pſa. 139.7 *He* (who is *Omnipreſent*) muſt be *God*; but thus
Hic & ubique, πανταχου, *Chriſt* is, therefore *Chriſt* is *God*. *Whither ſhall I go from thy Spirit? or, whither ſhall I flee from thy preſence?* *Chriſt* (as *God*) is *Here*, and *every where*.
Eph. 4.10. *He that deſcended is the ſame alſo that aſcended far above all Heavens*: To what end? *That he might fill, or fulfil all things*; for the Greek word *ſignifieth* both. He is *aſcended* far above all *viſible* Heavens, into that *Heaven* which is *inviſible* to us on *Earth*: But to what end? In order to the *filling* of *Heaven* and *Earth* with his *preſence*; in order (alſo) to a *fulfilling* of all the *Prophecies* concerning *Himſelf.*

He

He (who is *All* in *All*) must be *God*; but *Christ* is *All* in *All*; therefore *Christ* is *God*. *Where there is neither Jew, nor Greek, Barbarian, Scythian, bond nor free, but all things, and in all things, Christ.* Thus, *Christ* is the way (from) the Father, and the way (to) the Father. 15. Col. 3.11.

Christ is the way (from) *God* to the *Soul*. *I will give thee for a Light to the Gentiles, that thou mayest be my salvation to the ends of the earth.* 1. Isa. 49.6.

Christ is the *way* (for) the *Soul* to *God*. *I am the way, the truth, and the life, no man cometh unto the Father but by me.* If *Christ* be thus, then he is *God*. 2. Joh. 14.6.

He (that shall come from *Heaven* waited by *Angels*, and whose *Voice* shall raise the *dead*) must be *God*; but (thus) *Christ* shall *come*, and (do) at his *comming*. *He shall be revealed from Heaven with his mighty Angels.* The *Angels* of his *power*; Greek. And (that his *Voice* shall raise the *dead*) is as evident: *Marvel not at this*, why? *for the hour is comming, and now is, when all that are in the graves shall hear his voice, and shall come forth; they that have done good to the Resurrection of life, and they that have done evil to the Resurrection of damnation.* 16. 2 Thes. 1. 7. δυνάμεως αὐτῦ. Joh. 5. 28, 29.

He (who is all *Eye*) must be *God*; but *Christ* is all *Eye*, therefore *Christ* is *God*. *Christ* is all *Eye*, and seeth all things, as if he had but one thing to see. *When thou wast under the fig-tree I saw thee.* *Man* seeth not all things, but *Christ* doth; He is *light* of *life*, and *life* of *light*: As he saw *Nathaniel* under the *Fig-tree*, so he saw *Paul* in the *Closet*: *Go, for behold he prayeth.* *Bernard* had a *film* upon his *Eye*, but *Christ* hath none; he seeth all things at once. 17. *Bernardus non vidit omnia.* Joh. 1.48. Act. 9.11.

He (who is all *Ear*) must be *God*; but Christ is all *Ear*, therefore *Christ* is *God*. *This poor man cryed, and the Lord heard him, and saved him out of all his troubles.* Though *Christ* be in *Heaven*, he can *hear* thee in a *wood*; hear thee in a *wilderness*; hear thee in the *Church*, or in the *Closet*; hear thee in the *City*, or in the *Country*; hear thee upon a *Common*, or in a *Cottage*. *The eyes of Jehovah are upon the righteous, and his ears are open unto their cry.* *Christ* is all *Ear*, and *heareth* all things, as if he had but one thing to hear. 18. Psal. 34.6. Psal. 34. 15.

He

19. *He* (that can *forgive* ſin) muſt be *God*; but *Chriſt*
Mark 2.5. can *forgive* ſin, therefore *Chriſt* is *God*. *Who can forgive ſins but God only?* *Pardon* of *ſin*, is a *ſingular*
Aug. mercy of the *plural* number, to a *convinced* and
Pſa.103.3 *converted* ſoul; to a *deſponding* and *deſpairing* ſoul; to a *diſtreſſed*, and *deſerted* ſoul. Lord (ſaith one) here *beat* me, or *buffet* me; here *break* me, or *baniſh* me; here *bleed* me, or *burn* me, ſo thou wilt (hereafter) *ſave* me. *Who forgiveth all thine iniquities.*

20. *He* (that ſhall *judge* the *world*) muſt be *God*; but *Chriſt* ſhall *judge* the *world*, therefore *Chriſt* is *God*. *The Father judgeth no man, but hath committed all*
Joh.5.22. *judgment to the Son.* Ah! how *amazing*, and *amuſing*, how *confounding*, and *conſternating*, will that *Day* be, when *He* who is anothers *Saviour*, ſhall be thy *Judge?* *He hath given him authority to execute*
Joh.5.27. *Judgment alſo, becauſe he is the Son of Man.* *Chriſt*, is ſuch a *Judge*, as that the *power* of the *powerfulleſt* cannot *daunt*; the *wealth* of the *wealthieſt* cannot *bribe*; the *wit* of the *wittieſt* cannot *delude*. *Chriſt*, is ſuch a *Judge*, as that there is no *appealing* (from) his *Sentence*, nor *repealing* (of) his *Sentence*. *I charge*
2 Tim. 4. 1. *thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead, at his appearing, and his Kingdom.* Now *He* (who is *Judge*) is *God*, but *Chriſt* is *Judge*, therefore *Chriſt* is *God*.

6. *Fear* not *Death*, for *Chriſt* is *thine*, and he is a *Guide*. *Chriſt*, is a *perſon* of the greateſt *Conduct*, and thoſe (actually his) are under his *conduct*, from *Earth* to *Heaven*; from *Grace* to *Glory*. That
Joh. 10.3. *Chriſt* is the *Leader* of his, is evident: *He calleth his own ſheep by name, and leadeth them out.* That *Chriſt* is the *Leader* of his from *Earth* to *Heaven*;
Rev.7.17. from *grace* to *glory*, is as evident: *The Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them to living fountains of waters, and God ſhall wipe away all tears from their eyes.* In *Heaven* there are *Triumphs* without *Tears*, and *Tunes* of *Joy* with-
Pſa.73.24 out *Tones* of *Sorrow*. *Thou ſhalt guide me with thy counſel, and afterwards receive me to glory.*

Queſt. But what manner of *Guide* is *Chriſt*?
Sol. 1. *Chriſt* is an *incomparable* Guide. Some have been *excellent* for *conduct*: for *conduct* at *Sea*; for *conduct*
at

at *Land*; but *Christ* exceeds, and excels all. No wonder (now) ye have that negative precept; *Trust ye not in a friend, put ye not confidence in a Guide; keep the doors of thy mouth from her that lieth in thy bosom.* Mich. 7.5.

2. *Christ* is a *careful* Guide. There was never any one so *careful* of *Souls*, as *Christ* was. Oh how *careful* was he of the *Jews*! *Why will ye die oh house of Israel?* Is it not enough that (I) die, but will (ye) die also? Let me *die*, that ye may *live*; let me be *crucified*, that ye may be *crowned*; let me be made a *curse*, that ye may have a *crown*. *Why will ye die, oh house of Israel?* Oh how *careful* was *Christ* of the *man* that fell among *Theeves*! He bound up his *wounds*; poured in *Oil* and *Wine*; set him upon his own *Beast*; brought him to an *Inn*; paid his *Reckoning*; took care of him at *present*, and (also) for the *future*. Luke 10. 33,34,35.

3. *Christ* is a *gracious* Guide. Christ *leads* not in a way of *sin*, but in a way of *grace*; not in a way of *unrighteousness*, but in a way of *righteousness*. *I lead in the way of righteousness, in the midst of the paths of Judgment.* Christ *leadeth* in *foul*, as well as in *fair ways*, and in *foul*, as well as in *fair* weather. Prov. 8.20

4. *Christ* is a *gentle* Guide. There is not that *Gentleness* in a *Mother*, to *lead* a *sick*, and a *weak child*, that there is in *Christ* to *lead* a *sick*, and a *weak Christian*. *He shall feed his flock like a Shepherd*: is here all? No, *He shall gather the* Lambs *with his arm*: is here all? No, *He shall carry them in his bosom*: is here all? No, *And shall gently lead those that are with young.* Isa. 40.11.

5. *Christ* is a *peaceable* Guide. Christ *leadeth* in his *own* ways, and they are *ways* of *pleasantness*; and in his *own* paths, and they are *paths* of *peace*. Christ came to give *light to them that did sit in darkness, and in the shadow of death, and to guide their feet into the way of peace*. Christ *leadeth* (unto) and (after) *Himself*, and *He* is the *peace* of *His*. Luk. 1.79.

6. *Christ* is a *profitable* Guide. Christ *leadeth* the soul (unto) the *Gates*, and then *passeth* the soul (through) the *Gates* into the *City*. Christ *leadeth* by (still) *waters*, unto (fresh) *pastures*. *The Lord is my Shepherd, I shall* Psal. 23. 1, 2. Marg.

I ſhall not want: He maketh me to lie down in paſtures of tender graſs; he leadeth me beſide the waters of quietneſs.

7. *Chriſt* is a *deſirable* Guide. Was *Titus* called the Pſa.73.25 *Deſire* of *Mankind*? what may a *Jeſus* then be called? *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee.* There is nothing in *Chriſt* but what is *truly* deſirable, and there is nothing truly *deſirable* but what is in *Chriſt*.

8. *Chriſt* is a *delectable* Guide. Chriſt's *Voice* hath a *mighty*, yea an *almighty* Influence. *Chriſt* did but Mat.9.9. *ſpeak* for *Matthew*, and he had him. *He ſaw Matthew ſitting at the receit of cuſtom, and ſaid unto him, Matthew, follow me*; *And he aroſe, and followed him.* If Chriſt *calleth* to *come*, he *cauſeth* to *come*.

9. *Chriſt* is a *prudential* Guide. *David* was wiſe as Pro.8.14. a *Man*, but *Chriſt* is *wiſe* as a *God*. *Solomon* was *wiſer* than all *men*, but *Chriſt* is *wiſer* than all *Angels*. Is not that a (lofty) as well as a (lovely) *Strain? I am Underſtanding.*

10. *Chriſt* is a *gradual* Guide. *Growth* in *Grace*, is *emblem'd* by the *waters* of the *Sanctuary*, and Chriſt Ezek. 47. 3, 4, 5. *leadeth* in Sanctuary-waters. The waters were firſt to the *Ancles*; then to the *Knees*; then to the *Loins*; then a *River* that could not be paſſed over. Now, thoſe (actually) *Chriſts*, are under a *gradual* leading of *Chriſt* from one *degree* of *grace* to another.

11. *Chriſt* is a *regular* Guide. *Chriſt* leadeth *rightly*; yea in a way of *Rightneſs*. The *Serpent* leadeth a *wrong* way, but the *Son* leadeth a *right* way. If Chriſt *leadeth* to *binding*; to *bleeding*; to *baniſhing*; to *burning*, yet he *leadeth* (his) a *right* way; for he *leadeth* them into *Heaven*. If Chriſt *leadeth* through the Red *Sea*, and through the *wilderneſs*, yet he *leadeth* a *right* way; for he *leadeth* (his) into *Canaan*. Though Chriſt *leadeth* by the *Croſs*, yet he *leadeth* unto the *Crown*; and though he *leadeth* through a *Cottage*, yet he *leadeth* unto a *Pallace*; unto a *Paradiſe*. *God did not lead the children of* Exod. 13. *Iſrael through the way of the Land of the Philiſtines* 17, 18. *(though that was near) but he led them about through*

the

the way of the wilderneſs of the red Sea; *and yet* he led them a right way. This was (Gods) way, and (his) way, is a right way. As the *ways of the Lord* *are right, and the juſt ſhall walk in them*; ſo Chriſt *leadeth* a *right* way; for though he *leadeth* (his) unto the *Grave*, yet he *leadeth* (his) unto *Glory*. Hoſ. 14.9.

Chriſt is a *continual* Guide. Did Chriſt *lead* thee *yeſterdey?* he will *lead* thee to *day*: Doth he *lead* the to *day*? he will *lead* the for *ever*; for *yeſterday*, to *day*, and for *ever*, he is the ſame. Many perſons *imbitter* their *ſweets*; add to their own *Burdens*; dig their own *Graves*, by (anticipating) *providences*, and not reflecting that truth; *Sufficient unto* *the day is the evil thereof.* Oh (ſaith one) what ſhall I do when *Poverty* and *Priſon* come? Oh (ſaith another) what ſhall I do when the *Sword* and the *Plague* come? Oh (ſaith a third) what ſhall I do when *Fire* and *Famine* come? Oh (ſaith a fourth) what ſhall I do when the *Rack* and thee *Stake* come? But, ſufficient unto the day is the evil thereof: *He* that (now) *leadeth*, will (then) *lead*, if theſe things come before thou goeſt off the *Stage*. *The Lord ſhall* *guide thee continually, and ſatisfie thy Soul in drought*; *and make fat thy bones; thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters* (*lie, or deceive*) *not*. 12. Mat. 6.34. Iſa. 58.11. Marg.

Fear not *Death*, for he is *thine*, and he is a *Guard*. *For*; *And* (ſo *Junius* and the *Greek*, and the *Hebrew*.) *And I* (*ſaith Jehovah*) *will be a wall of Fire round about her, and of Glory in the midſt of her*. Who will *adventure* upon a *wall* of *Fire*; *As the mountains* *are round about Jeruſalem* (to fortifie and defend that) *ſo Jehovah is round about his People* (to fortifie and defend them) *from henceforth, and for ever*. 7. Zach. 2.5. Pſa. 125.2

But here are two Queſtions (*How* and *Why*) Chriſt is a *wall* of *Fire*, or *Security*, unto his *Church*? Queſt.

But how is *Chriſt* a *wall* of *Fire*, or *Security*, to his *Church* and *People*? 1. How.

In a two-fold reſpect; his *Juſtice*, and his *Mercy*. Sol.

In reſpect of his *Juſtice*. We (uſually) and yet (truly) ſay, *It is Juſtice to give every man his due*, 1.

Juſtitia eſt, ſuum cuique tribuere.

or his own. *Hell*, is a *Sinners* own; this *He* hath *merited*: *The wages of ſin is death*; The firſt, and the ſecond Death. *Judas* went to his *own* place. And, as *Hell* is a *Sinners* own, ſo *Heaven* is a

Act. 1.25. *Saints* own; this *Chriſt* hath *merited*. *I give unto them eternal life.* Eternal life is made up of *Grace*, and of *Glory*; this life *Chriſt* giveth as his

Joh.10.28 *Mercy*, and as his *Merit*. Perſons are (variouſly) *bound*; ſome (through *grace*) are *bound* for *Heaven*, but moſt (through *ſin*) are *bound* for *Hell*; now, it is a righteous thing with *Chriſt*, to ſend perſons to (various) *ports*, according as they are (varionſly)

Mat. 25. 46. *bound*. *Theſe* (thoſe on the left hand) *ſhall go into everlaſting puniſhment, but the righteous* (thoſe on the right hand) *into life everlaſting*. *Juſtice* is one of Chriſts *Attributes*, and he *is infinite* in *Attribute*, as well as in *Eſſence*; Now, if he ſhould loſe *one* Attribute, might he not loſe *every* Attribute, and ſo

2 Theſ. 1. 6. *ceaſe* to be *God*? *It is a righteous thing with God to recompence tribulation to thoſe that trouble you.* It is moſt *agreeable* to *Juſtice*, that the *perſecuting*) ſhould not go *unpuniſhed*; and that the (*perſecuted*) ſhould be *righted* in (another) *world*, who *ſuffer*, and can have no *right* in (this) world.

2. In reſpect of his *Mercy*. *Chriſt* is more *merciful*, than *His* can be *ſinful*. The *Mercy* of *Him* is a lar-

Rom. 5. 20,21. ger *Territory* than the *Iniquity* of *His*. *The Law entred, that the Offence might abound*; *but where ſin abounded, grace did much more abound*; *That as ſin reigned unto death, ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.* *Mercy*, as it is (Mans) *Mirror*, ſo it is

Mich. 7. 18. (Chriſts) *Motive*, and *Element*, for he *delights* in *Mercy*. *If his children forſake my Law, and walk not in my Judgments*; *If they break my Statutes, and*

Pſal. 89. 30,31,32, 33. *keep not my Commandments*; what then? muſt they lie down in *ſorrow* now? muſt they go to *Hell* now? No: *Then will I viſit their tranſgreſſion with the Rod, and their iniquity with ſtripes*; *Neverthleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.* *Chriſt*, had rather draw *Lines* of *Love*, than of *Wrath*; and *write* in *Honey*, than in *Gall*. Chriſts *Mercy*, is as *aged*, and

long-

long-lifed, as *Himſelf*. *The mercy of Jehovah is from eternity, to eternity, upon them that fear him, and his righteouſneſs unto childrens children.* Now, if ye *reflect* the *Juſtice* of *Chriſt*, or the *Mercy* of *Chriſt*, he is a *wall* of *Fire*, or *Security*, *to the Church of the firſt-born, whoſe names are written in Heaven.* A *wall* of *Fire*, round about her. Pſal. 103; 17.

Why. But why is *Chriſt* a *wall* of *Fire*, or *Security*, to his *Church*, and *People*? Queſt. 2.

Becauſe it is his *pleaſure* ſo to be. That is too *lofty* a *Strain* for any *below* a *Chriſt*; As I *will*, ſo I *command*; my *will*, ſhall ſtand for a *Law*. *Chriſt*, is *God*, and his *will* is his *Rule*. Is not that a *high*, as well as a *holy* Strain? *Father, I will, that thoſe which thou haſt given me be with me where I am, that they may behold my Glory which thou haſt given me.* Is not this a *Kingly* Strain? *Father, I will.* The *Leper* comes to *Chriſt*, and ſays, *Lord, if thou wilt, thou canſt make me clean: Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean: And immediately his Leproſie was cleanſed.* Reaſ. 1. *Sic volo, ſic jubeo, ſtat pro ratione voluntas.* Joh. 17. 24. Mat. 8. 2, 3, 4.

Becauſe, it is his *promiſe* to be ſo. *Chriſt*, hath *promiſed* to *keep* his *Church*, and he will *keep* his *promiſe*. *In that day, cry ye to her a Vineyard of red Wine; I Jehovah do keep it, I will water it every moment; leſt any hurt it, I will keep it night and day.* All *time*, is *divided* into *Night*, and *Day*; Night, and Day, *comprehend* all *Time*. For *Chriſt* then to keep his *Church* Night, and Day, is, for Chriſt to keep it *conſtantly*; *continually*, and without *intermiſſion*. *Thou art Peter*; thou art a *Fiſher-man*; at *beſt*, but a *Fiſher* of *men*; and upon this *Rock*; not upon this *Peter*, but upon my *Self*, *will I build my Church, and the gates of Hell* (all the *power* and *policy* of *Hell*) *ſhall not prevail againſt it.* Here, is *promiſe*, as well as *pleaſure*. 2. Iſa. 27. 2, 3 Not, *ſuper hunc Petrum*, but *ſuper hanc Petram*. Mat. 16. 18.

Chriſt, will be a *wall* of *Fire* to *His*, becauſe they are his *Jewels*. Will not a man (that is not *defective* in his *prudentials*) *ſecure* his *Jewels*? *They ſhall be mine in that day when I make up my Jewels, and I will ſpare them as a Father his Son that ſerveth him.* If an *Houſe* be on *Fire*, the *Owner* of it will firſt take care of his *Wife*, and *Children*; then of his 3. Mal. 3. 17.

Jewels, and laſt of all, of his *Lumber*, and *Rubbiſh*.

Pſa.135.4 *Chriſt*, ſecures (firſt) his *people*, for they are his *Jewels*; the *world*, is but *Lumber* and *Rubbiſh*. As *Chriſt* hath a *People*, and a *Treaſure*, *ſo it is a peculiar People*, and *Treaſure*. *For the Lord hath choſen Jacob unto himſelf, and Iſrael for his peculiar Treaſure.*

4. The *Relation* between *Chriſt*, and his *Church*, call for this, and carry the *reaſon* of it. *Chriſt*, and his *Church*, are inwardly, and intimately *related*; therefore will he be a *wall* of *Fire* round about her.

Heb.2.11. *He that ſanctifieth, and they who are ſanctified, are all one*; of one *piece*, of one *pedigree*; of one *family*; having one and the ſame *Father*. *Go* (ſaid *Chriſt* to *Mary*) *and ſay to the Brethren, I aſcend to my Father*; *and your Father*; *to my God, and your God.*

Joh.20. 17.

5. The *Appellations* of *Chriſt*, and his *Church*, call for this, and carry the *reaſon* of it.

1. 1. The *Church* is *Chriſts* Love, and *Chriſt* is the *Churches* Beloved. That the *Church* is *Chriſts Love* is evident: *I have forſaken mine houſe*; *I have*

Jer. 12.7. *left my heritage*; *I have given the* Love *of my Soul* (ſo the Margent) *into the hands of her enemies.* That

Cant.2.10 *Chriſt*, is the *Churches* Beloved, is as evident. *My Beloved ſpake, and ſaid unto me, riſe up my* Love, *my fair one, and come away.*

2. *Chriſt*, is the *Head*, and the *Church* is the *Body*.

Eph.5.23. *For the Husband is the Head of the Wife, even as Chriſt is the Head of the Church.* And, as *Chriſt* is

Epheſ.1. 22,23. *Head*, ſo the *Church* is *Body*. *Hath given him to be Head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all.* It is not the *Prince*, nor the *Pope*, but *Chriſt* that is Head of a *Church* Evangelically *conſtituted.*

3. *Chriſt*, is the *Foundation*, and the *Church* is *Fabrick*. That *Chriſt* is *Foundation*, is *legible*. *Other*

1 Cor. 3. 11. *Foundation can no man lay, than that already laid,*

Pſa.23.6. *which is Jeſus Chriſt.* That the *Church* is *Fabrick*, is as *legible*. *I will dwell in the Houſe of the* Lord *for ever.*

4. *Chriſt* is the *Husband*, and the *Church* is *Spouſe*.

Iſa. 54.5 That *Chriſt* is *Husband*, is *apparent*. *Thy Maker, is thy Husband, the* Lord *of Hoſts is his name, and thy Redeemer*

Redeemer the holy One of Iſrael, the God of the whole Earth ſhall he be called. That the *Church* is *Spouſe*, is as *apparent*. *Come hither, and I will ſhew thee the Bride, the Lambs Wife.* Now, is *Chriſt* the *Lover*, and will he not *ſecure* his Love? Is *Chriſt Head*, and will he not *ſecure* his *Body*? Is *Chriſt Foundation*, and will he not *ſecure* his Fabrick? Is *Chriſt* the *Husband*, and will he not *ſecure* his *Wife*? Will he not be a *wall* of *Fire* round about his *Church*, and *People*? Rev. 21. 9.

If any ſhall *Object*, is *Chriſt* a *wall* of *Fire* to *Chriſtians*, when Chriſtians *burn* to *Aſhes* in the fire? This, is *ſtrange*, and it is a *Paradox* indeed. Obj.

As it is true, this is a *Paradox*, it is as true, that it is an *Orthodox-Paradox*. Though *Chriſt* be not alwaies a *wall* of *Fire* about the *Bodies*, and *Baskets* of *His*, yet he alwaies is about the *Hearts* and *Souls* of *His*. Bleſſed *Bainam* (that *Maryan*-Martyr) in the midſt of the *Flames*, called, Oh ye *Papiſts*, ye look for *Miracles*; here is one; though half my *Legs*, and half my *Arms* are *burned*, yet (in this *Fire*) I *feel* no more *pain*, than if I were in a *Bed* of *Down*, and it is unto me as a *Bed* of *Roſes*. Now, though thoſe (actually Chriſts) may be *baniſhed*, yet not *damned*; though *burned*, yet not *damned*. *There is no condemnation to thoſe that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.* Sol. Rom. 8. 1.

Fear not *Death*; for *Chriſt*, is *Thine*, and he is a *Good*. *The Lord is good, his Mercy is everlaſting, and his Truth endureth from generation, to generation.* Now, *Chriſt*, is *Lord*. *The Lord ſaid unto my Lord.* The *Father* ſaid unto the *Son*. *The Apoſtles ſaid unto the Lord, Increaſe our Faith. Praiſe ye the Lord, for the Lord is good.* Or according to the *Hebrew*; *Praiſe ye Jah, for Jehovah is good*; or *Goodneſs*. Now, *Chriſt*, hath this name of *Jehovah* alſo. *In his days, Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is the name whereby he ſhall be called, Jehovah our Righteouſneſs.* *Chriſt*, is *good*; very *good*; a great *good*; the *greateſt* good. 8. Pſa. 100. 5 Luk. 17. 5. *Halelu-jah ki tob Jehovah.* Pſa. 135. 3 Jer. 23. 6.

But what manner of *Good*, is this good Chriſt? Queſt.

Chriſt, is a *ſubſtantial* Good. *He* who is a *Soul* Good, muſt needs be a *ſubſtantial* Good; but *Chriſt* Sol. 1.

is a *Soul* Good, and the *Soul* of every *Good*. *He*, who is *All* (from) the *Father*; (to) the *Father*, and (with) the *Father*, muſt *Himſelf* be a *Soul* Good; but thus *Chriſt* is. *This is my beloved Son, in whom I acquieſce.* Creatures, are good, as they come (from) God; are enjoyed (with) God; are improved (for) God; but, theſe *leſſer* and *lower* things, theſe *dirty*, and *droſſy* things, are not a *Soul* good, *abſtracted* from *Chriſt*. *Chriſt*, is not a *ſhadowy*, but a *ſubſtantial* good. The Pſalmiſt (ſpeaking of ſome that had a full *Table*, and a full *Cup*; that had an *Affluence*, and *Confluence* of theſe poor, and periſhing things) call them happy: *Happy is the people that is in ſuch a caſe:* This is a *kind* of happineſs, and this *goes* for happineſs, with thoſe that cannot ſee through this *world*, and *graciouſly* take a *proſpect* of that within the *Vail*; but then there is *another*, and a *better* happineſs *oppoſed*, and *interpoſed*. *Yea, happy*, or (bleſſed) *is that people, whoſe God is Jehovah.* The *other*, is the *ſhadow* of *Happineſs*; the *ſhell* of *Happineſs*; the *ſhew* of *Happineſs*; *this*, is a *real*, and *ſubſtantial* Happineſs; our *Felicity*, is bound up in our *propriety* in *God*, and *Chriſt*; in *God*, through *Chriſt*.

Mat. 3. 17.

Pſal. 144. 12, 13, 14, 15.

2. *Bonum complexum.*

Chriſt, is an *eſſential* Good. *Chriſt*, is *good* as *God*, for *He* is *God*. *Chriſt*, is a *complex* Good, a *complicated* Good. *Chriſt*, is *God*; yea, the *God* of *Gods*. *O give thanks unto the God of Gods! for his mercy endureth for ever.* Now, *God*, is (ſo) good, that he (only) is ſaid to be good. *Why calleſt thou me good? there is none good but one, that is God.* If thou doſt not acknowledge me to be *God*, why calleſt thou me *good*? for, God is *eſſentially* good; *originally* good; the *Original* of good.

Pſa. 136. 2.

Mat. 19. 19.

3.

Chriſt, is an *impartial* good. *Chriſt*, is no *reſpecter* of *perſons*; *but in every Nation, he that feareth God, and worketh Righteouſneſs, is accepted with him.* *Chriſt*, hath not any *diſtinguiſhing* kindneſs, but for *thoſe* (for) whom he *died*, and (within) whom he *liveth*. *Chriſt*, hath as great kindneſs for him that ſitteth upon the *Threſhold*, as for him that ſitteth upon the *Throne*. The *Peaſant*, hath as much *kindneſs* from *Chriſt* as the *Prince*. *Circumciſe the foreſkin*

Acts 10. 34, 35.

skin of your hearts, and be no more ſtiff-necked: why? *for Jehovah your God, is the God of Gods, and Lord of Lords; a great God, mighty, and terrible, that regardeth not perſons, nor taketh reward.* Dent. 10. 16, 17.

Chriſt, is an *univerſal* Good. Chriſt, is unlike ſome men, good to *ſome*, but not to *All*; they will *ſmile* ſome, but *frown* others; they will do *good* to ſome, but do *evil* to others; but, Chriſt is *good* to *All*; He cauſeth the *Sun* to *ſhine* upon the *good*, and *bad*, and the *rain* to *fall* upon the *juſt*, and *unjuſt*. As Chriſt is an *univerſal* Good in *Himſelf*; *He was made ſin for us, who knew no ſin* (by Himſelf) *that we might be made the righteouſneſs of God in Him*; So he is *univerſally* good to *others*. *The Lord is good to all, and his tender mercies are over all his works.* 4. 1 Cor. 5. 21. Pſa. 145. 9

Chriſt, is an *unchangeable* Good. What *changes* ſoever are made (by) Chriſt, there are no *changes* made (in) Chriſt. *I am Jehovah, and I change not; therefore ye Sons of Jacob are not conſumed.* Chriſt, is alwaies of one and the ſame *mind*, and that is a mind to do good by all that he does, or ſuffers to be done, to his *believing* ones; to his *beloved* ones. *Times*, may be *changed*; *men*, may be *changed*; but Chriſt changeth not. *Jeſus Chriſt, yeſterday, to day, and for ever the ſame.* 5. Mal. 3. 6. Heb. 13. 8

Chriſt, is a *ſutable* Good. Chriſt, is an *adequate* good to the *Soul*, and nothing below a Chriſt, will *ſuit*, and *ſerve* the Soul: The *Soul*, muſt have that which will *quadrare* with it, and be an *adequate* good to it. The *Soul*, is an *excellent* piece; is an *excelling* piece; it is the *Breath* of *God*; the *Beauty* of *Man*; the *Wonder* of *Angels*; the *Envy* of *Devils*: Now, all below a Chriſt, is below this *Soul*. All, *ſhort* of a *God* in Covenant, of a *God* in Chriſt, will not *ſuit*, and *ſerve* this *Soul*, if throughly *awakened*. The *Soul*, is ſuch a *Jewel*, that no thing can be given in *exchange* for it. *What can be given in exchange for the ſoul?* The *Soul*, is ſo *noble*, that it is *below* a *gracious* Soul, to live upon any thing *below* a Chriſt. This *Soul*, may *look* upon the *Stream*, but it *lives* upon the *Fountain*; may *look* upon the *Water*, but it *lives* upon the *Angel*; may *look* upon 6. Mark 8. 37.

the *Cabinet*, but it *lives* upon the *Jewel*; may *look* upon the *Field*, but it *lives* upon the *Pearl*. *Christ*, is the *object* of the Saints *Desire*, and *Delight*.

Psa. 73. 25 *Whom have I in Heaven but Thee? and there is none upon earth that I desire besides Thee.* *Christ*, is that *Good*, in whom is *all* Good, and *nothing* but Good. *He*, that can *answer* the *desires* of the *heart*, must needs *Himself* be a *suitable* good; but this

Psa. 37. 4 *Christ* can do. *Delight thy self in the Lord, and he shall give thee the desires of thine heart.* *Heart-desires*, are *great* desires; are *greatest* desires; are the *best* desires: Now, it is Christs *Prerogative Royal* to give the *Desires* of the *Heart*. A *Master*, may give *much*; a *Father*, may give *more*; these may give *Bags*, and *Barns*; *House*, and *Land*; *Silver*, and *Gold*; but they cannot give *Grace*, and *Glory*; they cannot give *Christ*; more of a *Christ*; more of the *Grace* of *Christ*; and more of the *Spirit* of *Christ*. It is *time* (now) to *distinguish* between our *Goods*, and our *Good*; between our *Goods*, and our *God*.

Bonum, in quo omnia sunt bona.

7. *Christ*, is a *seasonable* Good. As there is a *season* for every thing; so every thing is *beautiful* in its season. *To every thing there is a season, and a time for every purpose under the Heaven.* Now, *Christ*, as he is the *Author* of good, so he is the *Timer* of good; and, if he be the *Timer* of good, then certainly he must needs be a *Timely-good*. The *season* of a *mercy*,

Gen. 22. 13. greatly *accents* the *mercy*. For a *Lamb* to be *caught* by the *Horns* in a *Thicket*, when the *Knife* was in the *hand* of the *Father*, to *slay* the *Son*, was in *season*.

Exod. 14. 16. For the *Waters* to *divide*, and *Sea* become *Land* to the *Israelites*, when the *Egyptians* were in

Dan. 3. 24, 25. the *pursuit* of them like so many *armed Furies*, was in *season*. For the three *Children*, to be in the *Furnace*, and for *Christ* then to *appear* with them, and make up that holy *Mess*, was in *season*. For a *Soul*

Isa. 54. 11 to be *afflicted, tossed with tempest, and not comforted*; and for *Christ* (then) to say, *I will lay thy Stones with fair colours, and will lay thy foundations with Saphires*; is not this in *season*? For the *Soul* to be *dark*, and for *Christ* to *enlighten* it; for the Soul to be *dead*, and for *Christ* to *enliven* it; for the Soul to be *doubting*, and for *Christ* to *resolve* it; and for the

the Soul to be *diſtreſſed*, and for *Chriſt* to *relieve* it, is not this in *ſeaſon*? *In my diſtreſs, I cried unto the Lord, and he heard me.* For a Soul to be *hard*, and for *Chriſt* to *ſoften* it; for a Soul to be *haughty*, and for *Chriſt* to *humble* it; for a Soul to be *tempted*, and for *Chriſt* to *ſuccour* it; and for a Soul to be *wounded*, and for *Chriſt* to *heal* it, is not this in *ſeaſon*? *I, even I, am he, that comforteth Thee.* Pſa. 120. 1. Iſa. 51. 12.

Chriſt, is a *ſatisfying* Good. A *Wooden* Loaf; a *Silver* Loaf; a *Golden* Loaf, will not *ſatisfie* a *hungry* man; the *man* muſt have *Bread*. The *Dainties*, and *Dignities* of the *World*; the *Grandeur*, and *Glory* of the *World*; the *Plenty*, and *Proſperity* of the *World*; the *Puff*, and *Popularity* of the *World*, will not *ſatisfie* a *ſoul ſailing* by the *Gates* of *Hell*, and *crying* out of the *Depths*; it muſt be a *Chriſt*. *Children, or I die*, was the *cry* of the *Woman*; a *Chriſt*, or I *die*; a *Chriſt*, or I am *damned*, is the doleful *Ditty*, and doleful *Dialect*, of a *deſpairing*, or *deſponding* Soul. *He, that loveth ſilver, ſhall not be ſatisfied therewith, nor he that loveth abundance with increaſe.* It is a good obſervation, that the *World* is *round*, but the *Heart* of *man* is *triangular*: Now, all the *Globe* of the *World*, will not *fill* the *triangular Heart* of *man*. What (of) the *World*, and (in) the *World* can give *quietneſs*, when *Chriſt* (*the Sun of Righteouſneſs*) goes down upon the *Soul*? The *Heart* is a *Three-ſquare*, and nothing but a *Trinity* in *Unity*, and an *Unity* in *Trinity*, will *ſatisfie* this. Not *Riches*, nor *Relations*; not *Barns*, nor *Bags*, will *ſatisfie* a *convinced*, and *deſerted* Soul: This *perſon* can ſay concerning his *Bags*, as a great perſon upon a *ſick* (if not upon a *dying*) *Bed* did concerning his *Bags*, *Away, and away for ever*; though there be *Bag* upon *Bag*, yet they are altogether *inſignificant* in a *dying* hour; theſe *Bags*, they are but as ſo many *cyphers* (before) a *figure*, or (without) a *figure*. This is the *cry* of *deſpairing*, and *deſponding* Souls; *Oh ſatisfie us early with thy mercy, that we may rejoyce, and be glad all our daies!* Eccl. 5. 10. *Abite hinc; abite longè.* Pſa. 90. 14.

Chriſt, is an *incomparable* Good. *Chriſt*, is the *chiefeſt* Good. As he is the *Gift* of *Gifts*: *If thou knewеſt* (*the*) *Gift of God*: So, *Chriſt*, is the *Good* of *Goods*. 9. *Summum Bonum.*

Joh.4.10. *Goods. He is much fairer than the Sons of Adam.* *Christ*, as *God*, had the *perfection* of *Grace*; and as
Pſa. 45.2. *Man*, had the *perfection* of *Nature*. All, are *Blacks*, to this *Beauty*. *Publius Lentulus*, *Preſident* in *Judea*, in the days of *Tiberius Cæſar*, wrote an *Epiſtle* to the *Senate* at *Rome*, concerning *Jeſus Chriſt*, and ſaith (among other things) that for his ſingular *Beauty* he *ſurpaſſed* the *Children* of *men*.

10. *Chriſt*, is an *eternal* Good. Things below, are *mutable*, and *mortal*; *mutability*, and *mortality*, are *ſtamped* upon, and *legible* in the *face* of all things here below. *Riches make to themſelves wings.* Ye ſhall not need to *ſend* them away, they will go away without *ſending*. *Places*, are waſted: What
Jon.4.11. is *Nineveh*, that great *City*, *wherein were more than ſix ſcore thouſand perſons, that could not diſcern between their right hand, and their left?* It is *reduced* to a ſmall *Village*. What ſhall we ſay of *Jeruſalem*, *the City of God? the perfection of Beauty? the Joy of the whole Earth?* *Not one ſtone was left upon another.* Its *ruine* of *perſons*, as well as *places*. The *Patriarchs* are *dead*; the *Prophets* are *dead*; the *Apoſtles* are
Zach.1.5. *dead. Our Fathers, where are they? and the Prophets, do they live for ever?* But *Chriſt*, is an *eternal* Good. Conſider *Chriſt* as *God*, and ſo *Eternity* is his *Manſion*, and his *Meaſure*.

1. Conſider *Chriſt* as *God*, and *Eternity* is his
Iſa.57.15. *Manſion*. *Thus ſaith the high, and lofty one that inhabiteth Eternity, whoſe name is holy, &c.*

2. Look upon *Chriſt* as *God*, and ſo *Eternity* is his
Pſa. 90.2. *Meaſure*. *From Eternity, to Eternity, thou art God.*

9. *Fear* not *Death*, *Chriſt*, is *thine*, and he a *Rock*.
Pſa. 61.2. *Lead me to the Rock that is higher than I.* Though *David* was *high*, *Chriſt* was *higher*; though *David* was *King* of *Iſrael*, yet *Chriſt* was *Rock* of *Iſrael*. As *Chriſt* was the *Rock* of *Old* Teſtament Saints, ſo he is the *Rock* of *New* Teſtament Saints. *They all*
1 Cor. 10. 4. *drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.*

Queſt. But, what manner of *Rock* is this *Rock?*

Sol. 1. *Chriſt*, is, a *high* Rock. Material *Rocks*, and *Mountains*, are *high*. This was given in charge to

to the Children of *Iſrael*, *to deſtroy all thoſe places, wherein the Nations ſerved their Gods upon the high Mountaines.* This Miſtical *Rock*, Chriſt, is *high*; *very* high. The *Heavens*, are *high*, but *Chriſt* is *higher. He is holy, and harmleſs, ſeparated from Sinners, and made higher than the Heavens.* This *Rock* (Chriſt) is *higher* than *fallen* Souls; higher than *unfallen* Spirits. Deut. 12. 2. Heb. 7. 26.

This *Rock* Chriſt is *higher* then *fallen* Souls. He is not (only) *higher* than *Abſolom*, and *Agag*; *Judas*, and *Demas*, but (alſo) *higher* than the *Church*, for he is *Head* of the *Church*; yea, (*the*) Head of the Church, not (onely) by way of *Emphaſis*, but (alſo) by way of *Excluſion. And himſelf is* (*the*) *Head, of* (*the*) *Body* (*the*) *Church.* So, the *Greek*. 1. ἡ κεφαλή. Col. 1. 18.

This *Rock* (Chriſt) is *higher* than *unfallen* Spirits. *Chriſt*, is not (only) *higher* than the *Kings* of the *Earth*, but (alſo) *higher* than the *Angels* of *Heaven. He, that is higher than the higheſt regardeth, and there be higher than they. Angels*, are *higher* than the *higheſt* of *Men*, but *Chriſt* is *higher* than the *higheſt* of *Angels*, for he is *Head* of the *Angles*; yea (the) *Head* of the *Angels*; not (only) *emphatically*, but (alſo) *excluſively. And ye are compleat in him, who is the Head of all principality and powwer. Chriſt*, is *higheſt*. 2. Eccl. 5. 8. Col. 2. 10.

Chriſt, is, a *ſtrong* Rock. *Material* Rocks, they are *ſtrong*; *very* ſtrong. It is ſaid of the *Eagle* (the *Princeſs* of *Birds*) that ſhe *abideth upon the Rock, the crag of the Rock, and the ſtrong place.* The *Crag* of the *Rock*, is the *Tooth*, or *Edge* of the *Rock*, which is moſt *inacceſſible*. This *myſtical* Rock (Chriſt) is *ſtrong*; *very* ſtrong; ſtronger than *Men*; ſtronger than *Angels*. Oh, ſays the Soul, I am *weak*! and not (only) *weak*, but (alſo) *weakneſs it ſelf*! and not able to *weather* another ſtorm! But, Soul, *Chriſt*, is *ſtrong*; *ſtrength it ſelf. The ſtrength of Iſrael will not lie, nor repent* What is a *Goliah* in the hands of this *David*? *Chriſt*; is not (only) the *Power* of *God*, but (alſo) the *God* of *Power*; who *ſtrengthens* (againſt) *ſin*, and who *ſtrengthens* (unto) *ſervice*. 2. Job 39. 28. 1 Sam. 15. 29.

Chriſt, the *Rock* of *His*) *ſtrengthens* (againſt) *ſin*. 1.

Chriſt

Chriſt, is *ſtrong*; *ſtronger* than the *ſtrong man armed*, and can *caſt* him out (when) he *pleaſe*, and (where) he *pleaſe*. 1 Joh. 4. 4 *Greater is he that is in you, than he that is in the world.* Oh, ſays the Soul, theſe *Achans* within! theſe *Goliahs* within! theſe *Sauls* within! But, what are theſe to *Chriſt*, the *Rock* of *His*?

2. *Chriſt* (the *Rock* of *His*) *ſtrengthens* (unto) *ſervice*. *He*, ſtrengthens *His*, unto *Action*, and unto *Paſſion*; unto *doing*, and unto *dying*; but to theſe diſtinctly.

1. *Chriſt* (the *Rock* of *His*) ſtrengthens (his) unto *Action*. A *Little* is too much for *Us*; *All*, is but *Little* to *Chriſt*. Phil. 4. 13 *I can do all things*: is not this a lofty *ſtrain*? but how? *through Chriſt*. *I can do all things through Chriſt which ſtrengtheneth me*

2. *Chriſt* (the *Rock* of *His*) ſtrengthens (his) unto *Paſſion*. *Suffering* work, is *noble* work; *bleeding*, and *burning* work, the *nobleſt* work, that ever the *Sons* of *Adam*, were *engaged* in. *Saints* (indeed) are *inferiour* to *Angels* as to *Action*, but *ſuperiour* to *Angels* as to *Paſſion*; for they are *ſpirits*, and ſo *impaſſible*: Now, *Chriſt*, the *Rock* of *His*) ſtrengthens *His*, unto *Paſſion*, as well as *Action*, and unto *dying*, as well as *doing*. Phil. 1. 29. *It is given unto you in the behalf of* Chriſt, *not* (only) *to believe, but* (alſo) *to ſuffer for his ſake*. Such a Rock Chriſt is.

3. *Chriſt*, is a *firm* Rock. *Material* Rocks, are *firm* Rocks; *flinty* Rocks, are *firm* Rocks. *God*, ſpeaking of *Jacob*, that is (the *Sons* of *Jacob*) ſaith, Deut. 32. 13. *He made him ſuck Honey out of the Rock, and Oil out of the flinty Rock*. *Chriſt* (the *Rock* of *His*) is a *firm* Rock. He ſtood (until his hour was come) all the combined *Furies*, and *Forces* of *Hell*, and *Earth*. Joh. 7. 30. *They ſought to take him, but no man laid hands on him, becauſe his hour was not yet come*. *Chriſt* (the *Rock* of *His*) was *firm* in *Action*, and in *Paſſion*.

1. *Chriſt* was *firm* in *Action*, and *did* well. Joh. 17. 4. *I have finiſhed the work which thou gaveſt me to do*.

2. *Chriſt*, was *firm* in *Paſſion*, and *died* well. Phil. 2. 8. *He, was obedient to death, even the death of the Croſs*.

4. *Chriſt*, is an *ancient* Rock. *Material* Rocks, may plead *Antiquity*. Exod. 15. 5, 6. *Jehovah ſaid unto Moſes, I will ſtand*

ſtand before thee there upon the Rock in Horeb.
Rocks, were before *Men*, but *Chriſt* was before *Rocks*. *He*, is *ſtiled*, *The Ancient of Days*. *Chriſt*, may plead *Antiquity*, in a two-fold reſpect; *Generation*, and *Regeneration*. Dan. 7.22

Chriſt, may plead *Antiquity*, in reſpect of *Generation*. *Chriſt* had a *Hand*, in making the *firſt* man. *Come, let us make man.* 1. Gen. 1.26

Chriſt, may plead *Antiquity*, in reſpect of *Regeration*. As nothing was done in the *firſt* Creation without *Chriſt*; ſo nothing was done in the *ſecond* Creation without *Chriſt*. *We are his workmanſhip* (his work, ſo the Greek) *created in Chriſt Jeſus unto good works.* 2. ποίημα. Eph. 2.10.

Chriſt, is an *accommodating* Rock. *Material* Rocks, *accommodate* with *Water*. *He brought them forth water out of the Rock of flint.* *Chriſt*, the *Rock* of *His*, *accommodates* His; out of him goeth *water*, *living* water. *If thou knewest the gift of God, and who it is that ſaith unto thee, give me to drink, thou wouldeſt have asked of him, and he would have given thee living water.* *Chriſt*, accommodates *freely*, and *fully*. 5. Deut. 8. 15. Joh. 4.10.

Chriſt (the *Rock* of *His*) accommodates *freely*. *If any one thirſt, let him come unto me, and drink.* 1. Joh. 7.37.

Chriſt (the *Rock* of *His*) accommodates *fully*. As *Chriſt* is a (free) ſo a (full) *Rock*: here thou mayeſt fill thy *pitcher* up to the very *brim*. If thou comeſt to *Chriſt*, thou comeſt to a *Fountain*, and in a *Fountain*, water, ſo *Quantity*, and *Quality*, is ever the *ſame*. *I will give unto him that is athirſt of the fountain of the water of life freely.* Here is *giving*, that's *freely*; and of the *Fountain*, that's *fully*. 2. Rev. 21.6.

Chriſt, is an *advantaging* Rock. *Material* Rocks, they are *commodious*. *Job* ſaith, *There is a Vein for the Silver, and a place for the Gold.* *Gold*, hath its *place*; hath its *Rock*. *Chriſt* (the *Rock* of *His*) is very *advantagious* unto *His*, for he (is) *All*, and (in) *All*. 6. Job 28. 1. Col. 3.11.

Chriſt, (the *Rock* of *His*) is *All* between *God*, and *Them*. *He*, hath *croſſed* the *Book*; *cancelled* the *Bond*; *diſcharged* the *Debt*; *for ever perfected them that are ſanctified.* His *Garment*, is large enough to *cover* His. 1. Heb. 10. 14.

Chriſt

2. *Chriſt* (the *Rock* of *His*) is *All* between *Them*, and *God*. *He*, is *concerned* with the *performance*, as well as the *perſon*, and with the *Service*, as well as the *Soul*. *Chriſt*, is not (only) *All* between *God*, and *Them*, in a way of *Satisfaction*, but (alſo) *All* between *Them*, and *God*, in a way of *Service*. *He is*
Heb. 2.17 *a merciful, and a faithful High Prieſt, in things pertaining to God, to make reconciliation for the ſins of his people.*

7. *Chriſt*, is a *ſecure* Rock. *Material* Rocks are *ſe-*
Prov. 30. *cure* places. *Solomon* ſpeaks of a feeble *Folk*; *yet*
26. *make they their houſes in the Rock*. *Chriſt*, the *my-*
Joh. 17. *ſtical* Rock, is able to *ſecure* his for an *eternity*.
12. *Thoſe that thou haſt given me, have I kept, and none of them are loſt*. *Chriſt* (the *Rock* of *His*) ſecures two waies.

1. *Under* Danger. *Peter*, was in great *danger* of *drowning*, but *Chriſt* ſecured him, and *kept* his
Dan. 6.22 *Head* above *water*. *Daniel*, was in great *Danger*, when caſt into the *Den* of *Lions*, to take up his *Quarters*; but *Chriſt* ſecured him there, *ſtopping the mouths of the Lions*.

2. *From* Danger. To be *delivered* (in) the *Fire*, is a *mercy*; but, to be *delivered* (from) the *Fire*,
Pſa. 59.10 looks like a *greater* mercy. To be *delivered* when *down* of the *Plague*, is a *mercy*; but to be *delivered* from *falling* down of the *Plague*, looks like a *greater* mercy. *The God of my mercy ſhall prevent me*.

8. *Chriſt*, is a *durable* Rock. *Material* Rocks, they are
Job 19. *durable*. *Job*, wiſheth, that his *words were graven*
24. *with an Iron Pen, and Lead, in the Rock for ever*.
Rom. 6. 9. Thus, *Chriſt* (the *Rock* of *His*) is a *durable* Rock. *Chriſt, being raiſed from the dead, dieth no more; death, hath no more dominion over him*. Now, *Chriſt*, is a *durable* Rock, in reſpect of his *Life*, and *Love*.

1. In reſpect of his *Life*. Once *dying*, he ever *died*.
Rom. 6. *In that he died, he died unto Sin once, but in that he*
10. *liveth*, he liveth unto God.

2. In reſpect of his *Love*. As, once *dying*, he ever
Joh. 13.1. *liveth*; So once *loving*, he ever *loveth*. *Having loved his own which were in the World, he loved them unto the End*.

Fear

Fear not *Death*, for *Chriſt* is *Thine* and he is a *Portion*. *Chriſt*, is the *Portion* of a *Chriſtian*: that *Jehovah* is, is evident; that *Chriſt* is *Jehovah* is as evident. 10.

That *Jehovah* is the *Portion* of a *Chriſtian*, is evident. *Thou art my Portion, Jehovah, I have ſaid that I would keep thy words. Jehovah is my Portion ſaith my Soul, therefore will I hope in him.* The *Gold*, and *Silver*, which I had in my *Houſe*, are gone into *Captivity*, but my Gold, and Silver in *Heaven*, are not gone into Captivity; *Jehovah*, is my *Portion* ſtill. They, who have *Jehovah* for their *Gold*, and Silver, are *happier*, and richer, than *Gold* and *Silver* can *make* them. *Jehovah*, is my *Portion*, ſaith my *Soul*. 1. Pſa. 119. 57. Lam. 3. 24

That *Chriſt*, is *Jehovah*, is as evident. *Jehovah is my Shepherd, I ſhall not want.* Shall the *Sheep* want, ſo long as the *Shepherd* hath it? *In his daies, Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely, and this is the name whereby he ſhall be called Jehovah our Righteouſneſs. Chriſt*, is *Jehovah*, and ſo the *Portion* of a *Chriſtian*. 2. Pſa. 23. 1. Jer. 23. 6.

But, what manner of *Portion* is *Chriſt*? Queſt.

Though this be a (good) *Task*, yet this is a (great) *Task*; a Task too *great* for me; but, though I cannot *ſound* this *Bottom*, yet, *ſuffer* me to let down my *Line*. Sol.

Chriſt is a *neceſſary* Portion. *Martha* (ſay *Chriſt*) *One thing is needful.* But what is this *One thing*? It is the written *Word*; So *Ambroſe*; *Calvin*; *Chryſoſtom*. But what is the *Word*, without the *Spirit*? without *Chriſt*? it is but as the *Inſtrument* without the *Hand*. If this *one thing* be not *Chriſt*, I am ſure it is not *without* Chriſt. But, what of this *one thing*? It is *needful*. There is *Need* or *Neceſſity* of *one thing*; So the *Greek*. There is *One thing* not (onely) *needful*, and *uſeful*; but (alſo) needful *above all things*; uſeful *above all things*; and that, not (only) to the *well-being*, but (alſo) to the very *Being* of a *Chriſtian*; A *Man*, or a *Woman*, cannot be a *Chriſtian* without it; be *ſatisfied* without it; be *ſanctified* without it; be *ſaved* without it. Are there not many things without which a *perſon* may be, 1. Κρεία. Luke 10. 42. Not *bene eſſe*, but *eſſe*.

be, and yet *live* well? and *do* well? *die* well? but, if this *person* be without *Christ*; and the *Grace* of *Christ*; and the *Spirit* of *Christ*; and the *Gospel* of *Christ*, he cannot *live* well; and *do* well; and *die* well; but *perisheth* for *ever*; is *undone* for *ever*; is *damned* for *ever*. It hath been said, *Three things*, are, *All things*; but, here, *One thing*, is, *All things*. There is a *necessity* of *One thing*. God (at first) gave ten *Commandments*; but, lest these should be too *many*, for Mans *Memory*, *Christ*, reduces them to *Two*, *Love to God*, *and our neighbour*. Yea, here, *All*, is *reduced* to *One*; *There is a Necessity of One thing*. *Christ*, perfectly knew mans *Memory* to be *prodigiously treacherous*, and (therefore) *reduceth All*, to *One*; There is *need* of *One thing*. Now, certainly, if this *One thing* be not *Christ*, yet it cannot be without him: *For, this is the record*, &c. *and this life is in his Son*.

Tria sunt omnia. Unum est necessarium.

1 John 5. 11.

There is an *indispensible* Necessity of him as a *portion* in a two-fold respect; to *suffer* All (for) *Thee*, to *do All* (in) *Thee*.

1. To *suffer* All (for) *Thee*. Oh, says the Soul, I cannot satisfie Divine Justice! *God is angry with sinners every day*: I cannot appease Divine Wrath: *What are thousands of Rams, and ten thousands of Rivers of Oil? Can I give my first-born for mine iniquity? or the seed of my Body, for the sin of my Soul?* No, Soul; thou canst not *satisfie* for (one) *Sin*; but *Christ* (can) *satisfie* for *All*; hath *satisfied* for *All*: He hath paid thy *Debt* (if thou beest his) and not left thee a *penny* to *pay* in a way of *merit*, but in a way of *duty*. It was *Christ* that said it, and *God* heard him when he spake it; It is *finished*. As *Christ*, is a *Christians Lord*, and *Law-giver*; so, he is a Christians *Soveraign*, and *Surety*.

John 19. 30.

2. To *do* All (in) *Thee*. Oh, says the Soul, as I (am) nothing; so I can (do) nothing! Oh, I cannot serve *Christ* as I *should*! serve *Christ* as I *would*! Oh, I cannot *Ark* in a *Christ* as I *should*! nor *Anchor* upon a *Christ* as I *would*! what though I have the *Habit* of *Grace*, what shall I do for the *Act* of *Grace*? Soul, *Christ*, is *Actor*, as well as *Author* of *Grace*. When the Apostle imposed a *working out of Salvation*,

The *Velle*, as well as the *posse*.

tion, he might as well have impoſed the making a new *Heaven*, and a new *Earth*; but this is ſubjoyned; *It is God that worketh in you both to will, and to do.* *Chriſt*, is *God*: Now, the *Deſire*, as well as the *Deed*, is from *Chriſt*. Phil. 2. 12, 13.

Chriſt, is a *Soul*-portion. The *Body*, is but as the *Cabinet*, the *Soul*, is the *Jewel*. What is the *Body*, without the *Soul*? it is *loveleſs*, and *lifeleſs*. What is the *Body*, without the *Soul*? it is (at beſt) but an *imbalmed* Carcaſs, that no *Spectator* is taken with: Now, as the *Soul* is the *Life* of the *Body*; *for the Body without the Soul is dead*; ſo, *Chriſt*, is the *Life* of the *Soul*: *Becauſe I live, ye ſhall live alſo.* The *Life* of *Saints*, is not in their *private hand*, but in *Chriſt*, their *publick head*. Becauſe I live, ye *do* live; yea, and ye *ſhall* live. To have a *portion* for the *Body*, is a *mercy*; but to have a *portion* for the *Soul*, and *Chriſt* this *portion*, who hath *Rhetorick* enough to *expreſs* this *mercy*? Now, *Chriſt*, is a Soul-*portion*, under a double notion; as he is *Meat* to the *Soul*, and *Medicine* to the *Soul*. 2. Jam. 2. 26 Joh. 14. 19.

Chriſt, is the *portion* of the *Soul*, as he is (the) *Meat* of the *Soul*. Can the *Body* be without Bread? Is not *Bread* that one thing, without which a *man* would not *long* be? Yea, that one thing, for which a *man* would part with any thing, rather than long be without? *Chriſt*, is *Meat* to the *Soul*; *He*, is the *Bread* of *Life*. *His fleſh is meat indeed, and his blood is drink indeed.* As Chriſt ſaid, *I have meat to eat that the world knows not of:* So may the *Chriſtian* ſay (who hath *Chriſt* for his *portion*) Chriſt, is *meat* to my *Soul*, which the *world* knows not of. 1. Joh. 6. 55.

Chriſt, is the *Portion* of the *Soul*, as he is *Medicine* to the *Soul*. He, that is *Meat* to the *Soul*, and *Medicine* to the *Soul* too; that is *Food* for the *Soul*, and *Phyſick* for the *Soul* too, muſt needs be a *Soul* Portion, but thus *Chriſt* is. The *Wilderneſs-Manna*, was *Meat*, but not *Medicine*; *Food*, but not *Phyſick*: If an *Iſralite* had been *Sick*, that *Manna* could not have *cured* him; if an *Iſraelite* had been *Stung* which the fiery *Serpents*, that *Manna* could not have *healed* him. There was a *Serpent of Braſs lifted up upon a Pole, that whoſoever was bitten, might* 2. Num. 21. 9.

look up unto, and be healed. Now, this brazen *Serpent*, was an *emblem* of *Christ*, and *shadowed* him
Joh. 3. 14, 15. out. *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting Life.* As *Aron* lifted up the *Sacrifices* at the *Altar*, so *Christ*, the *Son* (the *Substance* of all *Sacrifices*) was lifted up.

3. *Christ*, is, a *satisfying* Portion. An *Affluence*, and *Confluence*, of these *lesser*, and *lower* things, will not *satisfy* without a *Christ*, but a *Christ* will *satisfy* without an *Affluence*, and *Confluence* of these *lesser*, and *lower* things. The *Eye*, is not *satisfied* with *seeing*, but could see a thousand times more
Eccl. 1. 8 than it does; not the *Ear filled* with *hearing*, but could hear a thousand times more than it does: Now, if the *Eye*, and the *Ear*, cannot be *satisfied*, how then should the *Heart* of *Man* (which is the *vastest* thing in the *world*) be *satisfied* without a *Christ*? A man may have a *Crown* upon his *Head*, and a *Scepter* in his *Hand*, and not be *satisfied*; but, if a Soul hath *Christ*, he cannot be *unsatisfied*. It is *enough* (said *Jacob*) that *Joseph* is. It is enough (said *Simeon*) that *Jesus* is: *Lord, now let thy servant depart in peace*; why? *for mine eyes have seen thy salvation. Simeon*, had lived long enough, having lived
Eccl. 5. 10 to see *Christ*. *He that loveth silver, shall not be satisfied*
Jer 31. 25 *with it, nor he that loveth abundance with increase.* It
Psa. 107. 9 is *Christ* that *satiateth the weary Soul.* It is *Christ* that *satisfieth* the *longing* Soul, and *filleth* the *hungry* soul with *Goodness*. Now, there are two things (at least) that *contribute* to the *constituting* of a right satisfaction; the *suitableness*, and *sufficiency* of the *Object*.

1. *Christ*, is a *satisfying* Portion, in respect of the *suitableness* of the *Object*. There must be a *suitableness* in the *Object*, to *satisfie* the *Subject*. Had there been a *Will* in *Christ*, and not a *Power* in *Christ*, there had not been *suitableness*, nor *sufficiency*, in the *Object*, to *satisfie* the *Subject*. There can be no *satisfaction* without *suitableness*. It is not *Dirt*, but *Bread*, that *suits* the *Body*. There is not any thing so *suits* the *Body*, as *Christ* suits the *Soul*. Is the *creature* a *Sinner*? *Christ* is a *Saviour*. Was it *man*

that

that *ſinned*? it was *Chriſt* that *ſuffered*, and that as *man*. *By man came Death, by man alſo came the Reſurrection from the dead.* He that *ſuffers* for *man*, muſt come in the *Nature* of *man*; thus, *Chriſt* did. *He, took not upon him the Nature of Angels, but he took on him the ſeed of Abraham.* Or thus; He taketh not hold of *Angels*, but of the ſeed of *Abraham* he taketh hold. So that here was *ſutableneſs*. 1 Cor. 15. 21. Heb. 2. 16

Chriſt, is a *ſatisfying* Portion, in reſpect of the *ſufficiency* of the *Object*. There muſt be a *ſufficiency*, as well as a *ſutableneſs* in the *Object*, for the *Subject*, in order to *ſatisfaction*. Had there been a *propenſity* in *Chriſt*, and not a *ſufficiency* in *Chriſt*, this would not have *ſatisfied*; but, now, as *Chriſt* was *Man*, that he might *ſuffer*; ſo he was *God*, that he might *ſatisfie*; here is *ſutableneſs*, and *ſufficiency*. There is a *ſufficiency* in *Chriſt*, in *order* to *ſalvation*. *He is able to ſave to the utmoſt all that come unto God by him.* And, as *Salvation*, ſo *Sanctification*, in *order* to *Salvation*, is from *Chriſt*. *Sanctified in Chriſt Jeſus.* 2. Heb. 7. 25. 1 Cor. 1. 2.

Chriſt, is a *durable* Portion. *Chriſt* is a *Portion*, that will *laſt* for *ever*. Other Portions may be *waſted*, but this cannot: other Portions may be *ſpent*, or *loſt*, but this cannot: other Portions, whether in our *own* hands, or in the *hands* of *others*, may be *loſt*; a *Fire* may *come*, and *Houſes* may be made *heaps*. The more a man ſpends of a worldly Portion, the leſs he hath; he may *beggar* himſelf; yea, *bankrupt* himſelf; but the more a man ſpends of this Portion, the more he hath. *Chriſt*, is a *Portion*, that will *laſt* as long as the *Soul* laſts, and yet the *Soul* hath a *ſtamp* of *Immortality* upon it. *My fleſh, and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.* Worldly Portions, are *tranſient*, but this is *permanent*; others *fleeting*, but this *abiding*; others *temporal*, but this *eternal*. *Chriſt*, is not (only) the Chriſtians Portion *here*, but (alſo) *hereafter*. But, conſider the *Duration* of this *Portion*, under a double *Notion*; in reſpect of his *Life*, and in reſpect of his *Love*. 4. Pſal. 73. 26.

In reſpect of his *Life*. *As the Father hath life in himſelf*, 1.

Joh. 5.26. *himself, so hath he given to the Son to have life in himself.* *Christ* (once) *dying* (no more) *dieth.*

2. In respect of his *Love.* As Christ *lives* for ever,

Jer. 31.3. so he *loves* for ever. *I have loved thee with an everlasting love.* As the *Essence*, so the *Attribute.*

5. *Christ*, is a *seasonable* Portion. According to the *timing* of a *Deliverance*, is the *greatness* of the Deliverance, many times. The *timing* of a *Mercy*, greatly *accents* the *Mercy*, many times. The *timing* of *Daniels* Deliverance out of the *Den*, and of the three *Childrens* out of the fiery *Furnace*, did greatly *accent* their *Deliverance*, and cause *Heaven*, and *Earth*, to *ring* with it. When *Man* was so *poor*, that he had *beggared* himself, and was *worth* nothing; yea, so *poor*, that he had *bankrupted* himself, and was worse than nothing, then *Christ* became his *Portion.* When *man* (by his *sin*) had stripped himself *naked*, and to *cover* his *nakedness*, had *Figleaves* upon his *Loins*, then *Christ*, became his *Portion. In due time, Christ died for the ungodly. While we were yet sinners, Christ died for us.* Ah! what a poor *pittance* a *Christless* soul hath; though he hath a *Kingdom* before him; an *Empire* before him. Who (for the most part) have been the *Princes* and *Potentates* of the *world*? the *Dons* and *Emperours* of the *world*, but the *Nero's*, and *Nebuchadnezzars* of the world? the *Pharoahs* and *Pilates* of the *world*? Had a *man* as many *Kingdoms*; yea, could a *man* have as many *worlds*, as *Ahasuerus* had *Provinces* (*who reigned from* India, *to* Ethiopia, *over* 127 *Provinces*) yet, if without *Christ*, he would be but a *Beggar*; be but a *Bankrupt.* Is not *Christ* (then) a *seasonable* Portion? But, consider, the *season* of this *Portion*, under a two-fold *notion*; in reference to the *work*, and in reference to the *wages.*

Rom. 5. 6, 8.

Esth. 1.1.

1. In reference to the *work.* *Sin*, was the *work*; now, this was a *desperate* work; a *dangerous* work; a *damnable* work. *Sin*, is a *darkning* of the *Glory* of *God*; a *defacing* of the *Image* of *God*; a *murdering* of the *Son* of *God*; a *grieving* of the *Spirit* of *God*, and a *wronging* of the *Soul* of *man*: Is not *Christ* (now) a *seasonable* Portion? *Adam* (says *God*) hast thou *eaten of the Tree whereof I commanded thee*

thee that thou ſhouldeſt not eat? And then the man ſaid, the woman which thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat. Here, is the *work*, and that is *ſin*; now, *ſinful* work, is *bad* work. Gen. 3. 11, 12.

In reference to the *wages*. *Sin*, was the *work*; *Death*, was the *wages*. *In the day thou eateſt thereof, dying, thou ſhalt dye. The wages of ſin, is death.* All manner of *deaths*; the *firſt*, and the *ſecond* death. *Sin*, pays all its *ſervants* in black *money*. 2. Rom. 6. 23.

Chriſt, is an *incomparable* Portion. To whom will ye *liken Chriſt?* Is he not without *compare?* Was *Abſalom* a *Beauty* without *compare* among the *Sons* of *David?* Certainly *Chriſt* is among the *Sons* of *God*. *Abſalom*, was a *Beauty* in *Body*, but a *Black* in *Soul*; *Chriſt*, was a *Beauty* without a *Spot*; a *Subſtance* without a *Shadow*; an *Ocean* of *Sweet*, without a *Drop* of *Gall*. *The portion of Jacob is not like them.* Was it ever ſaid of any one, but that only One, Chriſt Jeſus, that he was *all Deſires*; But, ſo, *Chriſt*, is. *His palate, ſweetneſſes; yea, he is all Deſires. Among the Gods, there are none like unto thee, Jehovah; neither, are there any Works like unto thy works.* Take, now, a *proſpect* of the *Incomparableneſs* of *Chriſt* in a twofold reſpect; his *Perſon*, and his perſonal *Excellency*. 6. Jer. 10. 16. Can. 5. 16. *Ainſworth* Pſa. 86. 8.

Chriſt, is an *incomparable* portion, in reſpect of his *perſon*. *Chriſt*, was *God*, and *Man*, and herein he was without *compare*. Now, this *perſon* of his (as *God-man*) is the *Object* of *Faith*. *If ye believe not that I am he, ye ſhall die in your ſins.* If ye believe not that I am *God*, as well as *man*, ye ſhall *die* (in) your *ſins*, and be *damned* (for) your *ſins*. 1. Joh. 8. 24.

Chriſt, is an *incomparable* Portion, in reſpect of his perſonal *Excellency*. As the *perſon* of *Chriſt*, is the *Object* of *Faith*; ſo the perſonal *Excellency* of *Chriſt*, is the *Object* of *Love*. Soul! do but *look* upon *Chriſt*, and thou canſt not but *love* him; ſuch are his perſonal *Excellencies*. Suffer a *Taſt*, by way of *Inſtance*. 2.

Reflect his *Love*. Did ever any one *love*, as *Chriſt loved?* He *loved* his *enemies*, and (for thoſe) was *bled* to *Death* (by whom) he was *bled* to *Death*. *He, ſuffered for ſins, the juſt, for the unjuſt.* 1. 1 Pet. 3. 18.

2. *Inspect* his *Life*. His *Life*, was a *mirrour* of *Holiness*. (As, he is a *principle* (in) *His*; so, he is a *president* (for) *His*. No *blot* in his *Scutcheon*; *Sin*, in his *Soul*. *In all points tempted like us, yet without sin.* Though *Christ*, was *tempted* (unto) *sin*, not (into) *sin*.

Heb. 4. 15.

3. *Reflect* his *Kindness*. Was ever any one so *kind*, as *Christ* was? he sets *sail* for the City of *Gadara*, to *dispossess* (one) man (at most) two men, *possessed* with *Devils*, and that *dwelt* in *Tombs*. *Luke* mentions but *one* man; and *Matthew* mentions *two* men, *possessed with Devils, coming out of the Tombs*.

Luke 8. 26, 27.

Mat. 8. 28.

4. *Inspect* his *Obedience*. He *fulfilled* (to a *punctilio*) the whole *will* of *God*. *I have finished the work which thou gavest me to do*. *Christ*, *fulfilleth* the *Righteousness* of the *Law* (for) *His*, and *fulfilleth* the *Righteousness* of the *Gospel* (in) *His*.

Joh. 17. 4.

5. *Reflect* his *Humility*. Was every any one so *humble*, as *Christ* was? He left his Fathers *bosom*, for his Mothers *womb*; a *Throne*, for a *Manger*; *Heaven*, for *Earth*. *He washed his Disciples feet*; not their *head*, but their *feet*. One, upon a consideration of this example, cried, thou hast *overcome* me, oh Lord! thou hast *overcome* my *pride*; this *example* hath *mastered* me.

Joh. 13. 5.

Quericus; *Leigh*, *in Loc.*

6. *Inspect* his *Sympathy*. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me; my repentings are kindled together*. When Christ *strikes* His, every *stroak* goes (as it were) to his own *Heart*: when he is about to *strike*, he is (as it were) *unresolved* whether he shall *strike* or no; and, when he hath *stricken*, he doth (as it were) *repent*, that ever he did *strike*. Do not all these *motions* of Gods *Heart* appear in the highest *strains* of passionate *Rhetorick*?

Hos. 11. 8.

7. *Reflect* his *Mercifulness*. Was ever any one so *merciful* as *Christ*? witness the man that fell among *Thieves* between *Jericho*, and *Jerusalem*; the *Priest*, and the *Levite*, passed by, but the *Samaritan* had *mercy*.

Luke 10. 30, 31, 32, &c.

8. *Inspect* his *Muteness*. Was ever any one so *mute*, as *Christ* was? *He was brought as a Lamb to the slaughter*,

Isa. 53. 7.

ſlaughter, and as a Sheep before the Shearers is dumb, ſo opened he not his mouth.

Reflect his *Meekneſs*. *Moſes*, was not to *compare* with *Chriſt* for *Meekneſs*. *Say we not well, that thou art a Samaritan, and haſt a Devil? Jeſus anſwered, I have not a Devil, but I honour my Father, and ye do diſhonour me.* Is not his *Meekneſs* a *Mirror*? 9. Joh. 8. 48, 49.

Inſpect his *Mindfulneſs*. Was every any one ſo *mindful* as *Chriſt* was? *Go, tell the Diſciples, and Peter.* Be ſure ye tell *Peter*. *Peter* hath been *ſining*, and may now be *unbelieving*; tell the *Diſciples*, and *Peter*. *Peter* hath been *denying*, and now may be *doubting*; be ſure (therefore) ye tell *Peter*. *Peter* hath been *denying* before the *Crucifixion*, and may now be *heſitating* about the *Reſurrection*. Go, tell the *Diſciples*, and *Peter*. 10. Mar. 16. 7.

DIRECT. IV.

Direct. 4. ART *actually* in *Christ?* get then (through Grace) *Assurance* of (another) *Life* (after) *Death*; for there can be no *Assurance* of (this) *Life* (against) *Death*. To this end, suffer a concise *Discussion* of these following *Queries*.

Quest. 1. But, is *Assurance attainable* in (this) *Life?*

Sol. Yea, I dare be *peremptory*, and *positive* herein, that Assurance is *attainable* in this *Life*. *My Lord, and my God*. *Mine* and *Thine*, are words of *propriety*. These *Pronouns*, *Me*; *Thee*; *Mine*; *Thine*; *My*; *Thy*; they are *strains* of *Love*, and drop (like *Honey-combs*) *sweetness* of *Affection*. The *sweetness* of the *promises* (as says one) is *couched* and *lodged* in *Pronouns*; *My*; *Thy*; *Me*; *Thee*; *Mine*; *Thine*.

Joh. 20. 28. *Thomas*, was *assured*; *my Lord*; *and my God*.

Meum & Tuum. Luth.

Job 19. 25. Thus, *Job*; *I know that my Redeemer liveth, and that he shall stand in the latter day upon the Earth*. This knowing, is knowing upon great *certainty*; knowing, without all *wavering*. As if he had said; my *judgment* is *fixed*, and my *Faith confirmed* in this thing: It is as *clear* to me that *Christ* is my *Redeemer*, and that (this) *Redeemer* of mine *liveth*, as if I had *already* seen him *alive*: My *Faith*, makes this as *evident* to me *now*, as my *experience* shall *hereafter*.

Psal. 18. 2. Thus, *David*; *The Lord is my Rock, and my Fortress, and my deliverer*; *my Rock*; *in him will I trust*; *my Buckler, and the Horn of my salvation, and my high Tower*.

Πεπεῖσμαι. Thus *Paul*; *I am persuaded*; the word signifieth an *assured Confidence*; I am *assuredly confident*; but of what? that, not *Death*; *Life*; *Angels*; *Principalities*; *Powers*; *things present*; *things to come*; *height*; *depth*; *nor any other creature, shall*

Rom. 8. 38, 39. *be able to separate us from the Love of God, which is in Christ Jesus our Lord*. *Places* might be *multiplied*, in order to the *evincement* of this *Truth*, that *Assurance* is *attainable* in this Life. May the *Church* speak?

Can. 2. 16. *My Beloved is mine, and I am his*; *he feedeth among the*

the Lillies. *That their hearts might be comforted, being knit together in love, and to the full assurance of understanding. Hereby we know that we know him, if we keep his* Commandments. To know that we know, is *assuredly* to *know*; *infallibly* to *know*. The barbarous, and bloody *Papists*, deny an *infallible* Assurance, and grant only a *conjectural* one, the reason they give, is the *mutability* of *mans* will; but the *Salvation* of a *Soul*, depends not upon the *mutability* of *mans*, but upon the *immutability* of *Gods* will. *I am Jehovah, and I change not, therefore ye Sons of Jacob are not consumed.* Col. 2.2. 1 Joh. 2.3. Mal. 3.6.

But, what is this *Assurance*, that is *attainable* in (this) *Life*? Quest.

Soul-*Assurance* (or *evidence* for *Interest* in *Christ*) is that *internal* and *infallible* Certainty, which a *believing* person hath of *Salvation*, through *free grace*, written with the *Blood* of a *crucified Christ*. Descr.

In this *Description* (for I dare not pretend unto a Definition) six things fall under *Discussion*; the *matter*; the *manner*; the *subject*; the *object*; the *motive*; the *medium*; but to these *distinctly*.

The *matter*. This is Certainty. *Assurance*, or (*Evidence*, for *Interest* in *Christ*) is a *certain* thing; a *real* thing: and an *assured* Soul can *realize* this thing. The *world*, is a *cheat*, and its *motto* is; *This Something is Nothing*. The *world*, is a *mass* of *mutabilities*; a *mass* of *uncertainties*; *Oxen*, and *Sheep*; *Asses*, and *Camels* to *day*, but none to *morrow*; but now *Assurance* is a *certainty*. I have read of one who said, *Lord*, I am *assured* of thy *Love*, and so certain am *I* of *that*, as I am *certain* that thou art the *God* of *Truth*. *Assurance*, is not a Physical *notion*, or a mathematical *conclusion*; it is not *conjectural*, but *real*. The *Soul*, that hath passed through the *sealing* work of the *Spirit*, can say as *Jacob* did to *Joseph*; *I know it, my Son, I know it*. I am not under a *mistake* concerning the *Lads*; I know what I do. Thus, those (who are *assured*) can say, *God*, is theirs; and *Christ*, theirs; and *Grace*, theirs; and *Glory*, shall be theirs. *We are alwaies confident, knowing, that while we are at home in the body, we are absent from the Lord; for we walk by faith,* 1) *Hoc aliquid nihil.* Mrs. *Bretterg.* Gen. 48. 19.

2 Cor. 5. 6,7,8. *faith, not by ſight: We are confident, I ſay, and willing rather to be abſent from the body, that we may be preſent with the Lord.* If the *Soul* goes down to the *duſt* with the *Body*, what *preſence* have we with *God* when we *die*? we are *confident*, and this is *doubled*; yea, we are *alwaies* confident.

2. The *manner*. As there is the *matter*, which is *certainty*; ſo there is the *manner*, of this *certainty*, which is *internal*, and *infallible*; but to theſe *diſtinctly*.

1. *Internal*. The very *Heart*, and *Soul* of *man* is *concerned* here. *Aſſurance*, is a work *within*; a Rom. 10. 10. *work* upon the *Heart*. With the *Heart* man *believeth*, and with the *Tongue* confeſſion is made unto *Salvation*. The *Heart*, is the *happy*, or *unhappy* ſoil, for *good*, or *evil*. All *good*, or *evil*, begins in the *Heart*. The *Soul* is *inviſible*, and ſo is this work of *Aſſurance* upon the *Soul*. The word of *Aſſurance*, is, my *Redeemer*. *My Father*, and *your Father*; my *God*, and your *God*, is the *Dialect* of the *Goſpel*. *And* Luke 1. 46, 47. *Mary ſaid*, but what did ſhe ſay? ſhe ſayeth this; *My ſoul doth magnifie the Lord, and my Spirit doth rejoyce in God my Saviour.*

2. *Infallible*. As it is *external*, ſo it is *inviſible*, and *infallible*. *Aſſurance*, is an *internal*, and *inviſible Certainty*; for it is from the *Spirit* of *God*, and who may *charge* the *Spirit* of *God* with *fallibility*, and *fallacy*? Shall the proud *Pope* pretend to *Infalli*- *In Cathreda.* *bility* (when) and (while) in the *Chair*? and ſhall the *Spirit* (*when the Lord is that Spirit*) be charged with *fallibility*, and *fallacy*? The *Spirit* is the *Tree*, upon which *groweth* all that *fruit* that is brought forth to *God*. The *Spirit*, is that infallible *Teſtimony* within. *Our Goſpel, came not to you in word* 1 Theſ. 1. 5. *only*; it came in word, but not in word only; it came *alſo in power, and in the holy Spirit, and in much aſſurance.*

3. The *Subject*. Now, this is a *believing* perſon. This *Aſſurance* (or *Evidence* for *Intereſt* in *Chriſt*) is that *Internal*, and *infallible* Certainty, which a *believing* perſon hath. It is a *believing* perſon, whether *Jew*, or *Gentile*, whether *man*, or *woman*, that *launch* forth into this great *deep*. It is a *believing*

lieving perſon, that is able to *engage* a *Lion*, and a *Bear*, and doubts not but to make a *Conqueſt* upon a *Goliah* alſo. Though there may be *Grace*, where there is no *Aſſurance*; yet there can be no *Aſſurance*, where there is no *Grace*. Though there may be *Faith*, where there is no *Aſſurance*; yet there is no *Aſſurance*, where there is no *Faith*; for it is an *Aſſurance* of *Faith*. *Let us draw near with a true heart, in full aſſurance of faith.* Heb. 10. 22.

The *Object*. This is *Salvation*. As there is the *matter*, the *manner*, and the *ſubject*; ſo the *object*; and this is *Salvation*. This *Aſſurance*, is an internal, and infallible *Certainty*, which a *believing* perſon hath of *Salvation*. Is not *Salvation* a great thing? it is made up of *Grace* (here) and *Glory* (hereafter.) Is not *Salvation* a great thing? it is *Grace*, and that is *Glory* in the *bud*; it is *Glory*, and that is *Grace* in the *flower*. Is not *Salvation* a great thing; it is *Grace*, and that is *Glory militant*; it is *Glory*, and that is *Grace triumphant*. *Salvation*, is the *object*. *We believe, that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they.* 4. Acts 15. 11.

The *Motive*. This is *free-grace*. This *Aſſurance*, is an internal, and infallible *Certainty*, which a *believing* perſon hath of *Salvation*, through *free-grace*. *By grace, ye are ſaved.* There is no reaſon to be given of Grace, but Grace. There is not any other *motive* with the *God* of *Grace*, but the *Grace* of *God*. As, *free-grace*, is *mans mirror*; ſo it is *Gods motive*. The *Argument*, that *prevailed* with the *God* of *Grace*, was the *Grace* of *God*. *So God loved the world*; *ſo*; there is the *Emphaſis*, and it is an *Emphaſis* (unto) *wonder*; yea, an *Emphaſis* (above) *wonder*. *So God loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* 5. Joh. 3. 16.

The *Medium*, or *Means*: The *meritorious* cauſe, is the *Blood* of *Chriſt*. The *moving* cauſe of *Salvation*, is the *Grace* of *God*, but the *meritorious* cauſe of it, is the *Blood* of *Chriſt*, who *ſuffered without the gate*: Who *ſuffered for ſin, the juſt for the unjuſt*. *In that he died, he died unto ſin once, but in that he lived, he lived unto God*: *Likewiſe reckon* 6. 1 Pet. 3. 18.

ye

Rom. 6. 10, 11. *ye your ſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.* So that Soul *Aſſurance* (or *Evidence* for *Intereſt* in *Chriſt*) is that internal and infallible *Certainty*, which a *believing* perſon hath of *Salvation*, through *free-grace*, written in the *Blood* of a *crucified Chriſt*.

It is true, *Aſſurance* may be reduced to three heads; *Civil*; *Corporal*; *Spiritual*.

1. *Civil.* This, is an *Aſſurance* for *Fields*; *Lands*; Jer. 32. 9, 10. *Houſes*, &c. The Prophet *bought a field of his Uncles Son*; *ſubſcribing the evidence*; *ſealing it*; *taking witneſſes*; *and weighed him the money in the ballances.*

2. *Corporal. Thy life, ſhall hang in doubt before thee, and thou ſhalt fear day, and night, and ſhalt have none aſſurance of thy life.* Deut. 28. 66.

3. *Spiritual. To the full aſſurance of hope unto the end.* It is a *metaphor* taken from *Ships*, which have Heb. 6. 11 all their *Sails* up, and all theſe *filled* with *wind*. This, is the *Aſſurance*, I have *deſcribed*.

Queſt. 3. Sol. But why is *Aſſurance attainable* in (this) *Life*?

If we *reflect Precept*, *Preſident*, and *Promiſe*, Aſſurance is attainable in this Life.

1. *Precept.* What is *Preſcribed*, is *attainable*, but *Aſſurance* is *Preſcribed*. *Wherefore* the rather, Bretheren, give diligence; σπουδάσατε. the word ſignifies *Study*, and *Diligence*: As if the *Apoſtle* had ſaid, be 2 Pet. 1. 10. *Studious*, and *Diligent*; or, be *Studiouſly Diligent*: But about what? About your *Calling*, and *Election*. *Make your Calling and Election ſure. Vocation*, is a *Comment* upon *Election*, and *Evidential* to *Election*. No man can know that he is *Elected*, until he be *called*; but being *effectually* called, he may know that he is *eternally* elected.

2. *Preſident.* What is *exemplified*, is attainable, but *Aſſurance* is *exemplified*. If ye turn over the *leaves* of the bleſſed *Bible* (that *Book* of *Books*) from the *beginning* of it, to the *ending* of it, ye ſhall read of ſome *perſons*, in all *Ages*, that have been *aſſured*. As there is a diſtinguiſhing *favour*, a favour *proper*, and *peculiar* to the *Saints* and *Servants* of *God*; ſo theſe *Saints*, and *Servants* of *God*, have been *aſſured* of this *proper*, and *peculiar* Favour. That there is a *diſtinguiſhing* Favour, is evident. *Remember*

ber me, Oh Lord, with the favour thou bearest unto thy people; Oh visit me with thy salvation! That the *people* of *God* have been *assured* of this *Favour*, is as evident. *By this I know that thou favourest me, because mine enemy doth not triumph over me.* Psa. 106. 4. Psa. 41. 11.

Promise. What is *Promised*, is *attainable*, but *Assurance* is *Promised*. As *God* hath *Promised* to *keep* his *People*, so he will *keep* his *Promise*. As *Christ* hath *Promised* to *assure* his *People*, so he will *assure* his *People* by a *Promise*. *The Lord hath anointed me to preach good tidings to the Meek; to bind up the Broken-hearted; to comfort them that mourn, &c.* 3. Isa. 61. 1, 2, 3.

But, unto what, is *Assurance attributed*, and *ascribed*, which is *attainable* in (this) *Life*. Quest. 4.

This *Assurance*, is *attributed* to the *Spirit*. *Assurance*, and the *sealing* work of the *Spirit*, are *Synonema's*. *In whom, after ye believed, ye were Sealed with the Holy Spirit of Promise.* The nature of a *Seal*, is to make things *sure*. A *writing* (when *Sealed*) is *firm* among men; men (also) set their *Seals* on things, to note their *Propriety* in the things that are *Sealed*. As *Faith*, may be (without) *Assurance*, so it is alwaies (before) *Assurance*. There is the Faith of *Affiance*, and the *Faith* of *Assurance*. There is the *direct* act of *Faith*; this is an *assenting*, and *consenting*, that *Christ* is the Sinners *Saviour*, and for the *Sinner* to cast himself at the feet of this *Christ* for *Salvation*; this, is *Faith*; and the Soul that (thus) *believe*, shall not *perish*, for he that *cometh unto Christ he will not, not cast out*: There is (also) the *reflect* act of *Faith*; for the Soul to say, this Christ, is (my) *Christ*; my *Saviour*; my *Surety*, my *Sacrifice*; this, is, the *Assurance* of *Faith*; this, is, the *sealing* work of the *Spirit*. *Grieve not the Spirit of God, whereby ye are Sealed to the day of redemption.* The *Spirit* (here) is set forth with very great *Energy*, and it can hardly be expressed fully, according to the Greek. Here are three *words*, which have three *Articles*; each *word*, hath its *Article*: *And grieve not (the) holy (the) Spirit, of (that) God.* This, is not spoken *properly*, but *tropically*; for the *Spirit* is incapable Sol. Eph. 1. 13. Joh. 6. 37. Eph. 4. 30.

capable of *Grief*; but we are ſaid to *grieve* him, when (by ſin) we *obſtruct* his *Operation*.

Queſt. 5. But what *courſe* ſhall I *ſteer* for this *Aſſurance*, which is *attainable* in (this) *Life*?

Sol. 1. Would ye be *aſſured*? Be much (then) in *private* prayer. Is ever thy *Heart* more in *conſort*, than
Pſa. 51. 4. 12. when thou art in a *Cloſet*? *Againſt Thee, Thee only have I ſinned.* According to the *Dimenſion* of the *Perſon*, is the *Dimenſion* of the *Tranſgreſſion*, againſt whom we *treſpaſs*. But what *courſe* doth he now *ſteer*? He ſets upon *prayer*. *Reſtore unto me the joy of thy ſalvation; uphold me with thy free Spirit.*

2. Would ye be *aſſured*? *watch* (then) at Wiſdoms
Cant. 7. 5. *Gates*, and *wait* in her *Galleries*. *The King, is held in the Galleries.* The *King*, is *Chriſt*; and theſe *Galleries*, are thoſe things wherein he takes his *Turns*. The *Ordinances* of *Chriſt*, are the *Galleries* of *Chriſt*; Chriſt, is not (only) *met* there, but (alſo) *had* there; yea, *held* there.

3. Would ye be *aſſured*? *ſtudy* (then) a greater *conformity* to *Chriſt*. *Had Zimri peace, who ſlew his Maſter*? Haſt thou *peace* in thy *Slips*, and *Trips*? In the *ſliding* of thy *Foot*, and *backſliding* of thy *Heart*? A *want* of *conformity*, *interrupts communion*. The more *Grace* thou *haſt*, the more *Peace* thou art like to *have*. The more thou art in a way of *conformity* (to) *Chriſt*, the more *communion*
Iſa. 32. 17. thou art like to have (with) *Chriſt*. *The fruit of Righteouſneſs, ſhall be peace, and the effect of Righteouſneſs quietneſs, and aſſurance for ever.*

4. Would ye be *aſſured*? make *Chriſt* (then) the *Object* of your *Truſt*, and live upon *Grace* in him. He that hath not a *Rock* to ſtand *upon*, and a *Chriſt* to truſt *in*, will be a *Magor-Miſſabib*; fear round about, when *buffeting*, and *baniſhing* come; when *fire*, and *famine* come; when *bleeding*, and *burning* come. Is not a *Horſe*? or a *Houſe*? or a *Shop*? or
Iſa. 26. 4. a *man*? a vain thing to *truſt* in? *Truſt ye in Jehovah until Eternity, for Jah Jehovah is a Rock unto Eternity.* And, as the *Object* of your *Truſt*, muſt be *Chriſt*; ſo (if ye would be *aſſured*) ye muſt live upon *Grace* in him. *Thou, therefore, my Son, be*
2 Tim. 2. 1 *ſtrong in the grace that is in Chriſt.*

Would

Would ye be *assured*? converse (then) those that are *assured*. Christian *Conference*, often prove Christian *Comfort*; Christian *courage*, and Christian *confidence*. *Who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comforts wherewith we our selves are comforted of God.* 5. 2 Cor. 1. 3

Would ye be *assured*? look (then) to the *Spirit* for *Assurance*. *Look* not so upon *men*, and *means*, as to *overlook* the *Spirit*. *Look* not so to the *Instrument*, and *Institution*, as to *overlook* the *Spirit*. *The Spirit himself beareth witness, together with our spirits, that we are the children of God.* 6. Rom. 8. 16

But, what *motives* are there to *endeavour* this *Assurance*, which is *attainable* in this *Life*? Quest. 6.

Would ye not be *Staggering* at the *Promise*? Endeavour (then) through Christ, *evidence* for *interest* in *Christ*. This, was the *Character*, and *Commendation* of *Abraham*, *He Staggered not at the Promise through unbelief, but was strong in Faith, giving Glory to God; being fully perswaded, that what God had promised he was able to perform.* Fully perswaded; a *Metaphor* taken from *Ships* coming into a *Port* with *Top*, and Top *Gallant* (according to the *Dialect* of *Seamen*;) with all the Sails *spread*, and *filled*. Thus, *Abraham*; there seems not a *Sail* of his *Soul* but was *filled* with the *Gales*, and *Gusts*, of *Assurance*. Sol. 1. Rom. 4. 20, 21.

Would ye face *Death* under the severest *Complexion*? Endeavour (through Christ) *evidence* for *interest* (in) *Christ*. It is the *assured* Soul that will *look*, and *laugh*, *Death* in the *Face*; Saying, and Singing, *Oh Death! where is thy Sting? Oh Grave! where is thy Victory?* 2. 1 Cor. 15. 55, 56, 57.

Would ye be *eminently* spirited, for *eminent* Service? endeavour (through) Christ *evidence* for *Interest* (in) *Christ*. Will a *Coward* come under the *cutting* of the Sword? the *pricking* of the Spear? the *roaring* of the Cannon? It is the *Soul* that hath *Evidence* for *Interest* in *Christ*, that will face *Danger*; *Difficulty*; *Death*. *There are more with us, than with them, for God is with us*; and for how many will ye reckon *Him*? 3. 2 Cor. 5. 8. 2 Chron. 32. 7, 8.

Would

4. Would ye be *ready*, and *rigged* for an *Eternity*? endeavour (through Christ) *evidence* for Intreſt (in) *Christ*. *We know, that if our Earthly Houſe of this*
2 Cor. 5. 1 *Tabernacle were diſſolved, We have a Building of God, an Houſe not made with hands, Eternal in the Heavens.*

5. Would ye find every bitter *Cup* ſweetned? endeavour (through Christ) *evidence* for *Intereſt* (in) *Christ*. Ye may look for the water of *Marah*; for a bitter *Cup*; yea, for a *Cup* of *Bitterneſs*; for a *Cup* of *Blood*; but *Sights* of *Chriſt*; the *Loves*
Phil. 1. 21. of *Chriſt*; *Evidence* for *Intereſt* in *Chriſt*, will *ſweeten* all. *To me to live is Chriſt, and to die is gain.*

6. Would ye *dwell* in the *Suburbs* of *Heaven*? endeavour (through Christ) *Evidence* for *Intereſt* (in) *Chriſt*. *Aſſurance*, is (as it were) a *Heaven* upon *Earth*. To be laid in the *Arms*, lodged in the *Boſom*, and locked up (as it were) in the *Breaſt* of a *crucified Chriſt*, is *Aſſurance*; and is not this a *Leſſer*;
Pſa. 30. 6. and a *Lower* Heaven? a *Heaven* upon *Earth*? *In his Favour, is Life*; yea, *Lifes*, ſo the Hebrew. Get (now) *Aſſurance* of (another) *Life* (after) *Death*; for there can be no *Aſſurance* of (this) *Life* (againſt) *Death*. That *Aſſurance* is *attainable*; what this *Aſſurance* is, and why it is attainable; unto what this *Aſſurance* is *attributed*, together with the *Directions* and *Motives*, about *attaining* it, have been though (weakly) *diſcuſſed*, which leads to the following *Direction*.

DIRECT;

DIRECT. V.

AAt *actually* in *Chriſt?* *Reflect* (then) thoſe things that (through Chriſt) may *ſweeten* the *Thoughts* of *Death.* There is a *Beauty* even in *Death* it ſelf, to a Soul *actually* in *Chriſt.* It is ſaid of a godly man in Death, *Thou ſhalt come to thy grave in a full age, like as a ſhock of Corn cometh in, in his ſeaſon.* A happy *death* is the *cloſe* of temporal *happineſs*, and the *beginning* of eternal. A happy *death*, ſtands between *Grace*, and *Glory*, like the *Baptiſt* between the *Law*, and the *Goſpel*, and is the *connexion*, or *knitting* of both. A *happy* death, is the *Reſult* of a *holy* Life. It is written, that *Samuel came no more to ſee Saul, until the day of his death.* Though *Saul* ſaw *Samuel*, and *Samuel* afterward ſaw *Saul* (accidentally) but *Samuel* went not (intentionally) to ſee *Saul*; at leſt (as formerly) to *direct*, and *aſſiſt* him in the *affairs* of his *Kingdom*, until the day of his death. Thus, Soul, if thou wilt *decline* duty; if thou wilt not *ſtand* upon the *pinnacle* of *duty*; if thou wilt not *ſteer* a right *courſe*, and ſail by a right *compaſs*, thou mayeſt loſe *ſight* of *Chriſt*, and ſee him no more until the *day* of thy *Death*; yea, thou mayeſt go down to the *Grave* in *ſorrow*, and *die* in a *cloud*: If (therefore) thou wouldeſt *ſweeten* the *Thoughts* of *Death*, be (through Chriſt) in a right *Reflection* of *Death*, and the *Promiſe* of *Death*, and what it is not, as to *Terror*, and *Trouble*; of the *Promiſe*, and what it is, as to *greatneſs*, and *preciouſneſs*.

Direct. 5. Job 5. 26. 1 Sam. 15. 35. 1 Sam. 19. 22, 23, 24.

Be (through Chriſt) in a right *Reflection* of *Death*, and what it is not as to *Terrour*, and *Trouble*. I am now writing of a perſon *actually* in *Chriſt*, and of the *firſt* Death: Now, there is no *Terror*, and *Trouble*, in (this) *Death*, to (this) *perſon*, for theſe *Reaſons*.

1.

Becauſe (this) *Death* is *ſtingleſs* to (this) *perſon*. *Oh Death! where is thy ſting?* If *Death*, hath no *ſting*, then it hath much *honey* for (this) *perſon*.

Reaſ. 1.

Judg.18. 8,9. *Christ Jesus*, the true *Sampson*, hath *slain* (this) *Lion*, and brought a *honey-comb* out of the *carkass*, to (this) *person*. *Christ*, hath been the *Death* of *Death* for (this) *person*; and why should that have *Terror* in it, which hath no *Life* in it? We say, the living *Lion* is not so *terrible* as he is *painted*; what *terror* (then) is there in a *dead*, or in a *painted* Lion?

2. Because (this) *Death*, cannot *break* the *Bond* of the *Covenant* between *God*, and (this) *person*. Though the *House* of this *person* be not so (with) 2 Sam.25. 5. *God*; though the *Head* of (this) *person* be not so to *study* (for) *God*; though the *Hand* of (this) *person* be not so to *work* (for) God; though the *Heart* of (this) *person* be not so to lodge (a) *God*; and though the *Foot* of (this) *person*, be not so to *run* (to) a *God*, and (for) a *God*; yet, he hath *made with him an everlasting Covenant, ordered in all things, and sure.* Mat.22. 32. The *Covenant* of *God*, is with (this) *person*, though he *dies*. *I am the God of Abraham, the God of Isaac, and the God of Jacob*: They were *dead*, when *God* Exod.3.6. spake this: Now, saith *Christ* there, *God is not the God of the dead, but of the living*. All, are alive to him; even the *dead* are *alive* to *him*: As their *Souls* are *alive* to *him*; so their *Bodies*, are as *living* Bodies to *him*; though (*rotting* in their *graves*) he *owns* them as much as when *flourishing* in stately *Structures*. The *Relation* of *God to Abraham, Isaac*, and *Jacob*, was as *strong* when they were *dead*, as when they were *alive*.

3. Because (this) *Death*, is called a *Sleep* to (this) *person*. What *Terror* is there in *Sleep*? What *Trouble* in going to *Bed*? weep not (saith *Christ*) concer- Luk.8.52. ning the *Maid*, *she is not dead but sleepeth*. It was Christ (also) that said, *Our Friend Lazarus slee-* Joh.11.11 *peth, but I go, that I may awake him out of sleep*. Now *sleep* is *sweet*; especially the *sleep* of a *labouring* Man.

4. Because (this) *Death*, is called a *going*, or *gathering* to *Fathers*, for (this) *Person*. Thus *Abraham* Gen.25.8. *died* and was *gathered unto his People*. Thus *Jacob* (also) *died*, and was *gathered unto his People*. But, Gen.49. 33. as *Death* is a *going*, and a gathering to our *earthly Fathers*, so, it is a *going* to our *God*, and a *gathering*

ring to our *Heavenly Father*.

Becauſe (this) *Death* is called a *Reſt* to (this) *Perſon*. As *ſleep* is a ſhort *Death*, ſo *Death* is a long *ſleep*; And, as *Death* is a *ſleep*, ſo it is a *Reſt*. We, uſually ſay, when a Man goes to *ſleep*, he goes to *Reſt*; yet *Reſt*, is more than *ſleep*; for ſometimes a man *ſleeps* when he doth not *Reſt*; his very *ſleep* being *troubled*, and he *troubled* in his *ſleep*; but when *Reſt* is *joyned* with *ſleep*, it is *perfect* ſleep. *Job*, curſing his *Conception* and *Production*, ſaith, *Now ſhould I have lien ſtill, and been quiet; I ſhould have ſlept, then had I been at reſt.* This *Life*, is a *Day* of *working*, and *Death*, is a *Night* of *reſting*. Hence, the *Grave*, is called a *Bed*. *The righteous, ſhall enter into Peace, they ſhall reſt in their Beds.* When the righteous man *dies*, or is taken away, he is but gone to *Bed*. We (therefore) call thoſe places where the dead are laid up, and buried, *Dormitories*, or ſleeping places. Both the *Greek* and *Latin* words, meet in this *Signification*.

5. Job 3. 13. Iſa. 52. 7. Κοιμητηριον, *Dormitorium*.

There is a four-fold *Reſt*, *Obtained* by *Death*. 1.

A *Reſt*, from *Labour*, and *Travel*. There is no *working* in the *Grave*. *There is no work, nor device, nor Knowledg nor Wiſdom in the Grave, whither thou goeſt.* Eccl 9.10.

A *Reſt*, from *Trouble* and *Oppreſſion*. No *Wars*, no bloody *Battles* in the *Grave*. What is ſaid of *Babylon*, may be ſaid of the *Grave*; *How hath the Oppreſſor ceaſed?* 2. Iſa. 14. 4.

A *Reſt*, from *paſſion*. No *Sorrow*, no *Grief* in the *Grave*. *There the wicked ceaſe from troubling, and there the weary be at Reſt.* 3. Job 3. 17.

A *Reſt*, form *Sin*. This, is the *laſt*, but this is the *beſt*. There is (in the *Grave*) *no Law of the Members, warring againſt the Law of the Mind. He, that is dead, is freed from Sin.* 4. Rom. 7. 23

Becauſe (this) *Death*, cannot *break* the *Union* between *Chriſt*, and (this) *Perſon*. *Chriſt*, and thoſe that are *Chriſts*, are *one*. *That they may be one, as thou Father art in Me, and I in Thee, that they alſo may be one in us: That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.* Though, *Death*, may *break* the *Union* between the *Soul*, and the *Body*, yet it 6. Joh. 17. 21, 22, 23.

cannot *break* the *Union* between the *Soul* and *Christ*; For, as when *Christ* died, *Death* did not *break* that hypoſtatical *Union*, between the *Divine* and the *Humane* Nature; though *Death* diſunited the *Soul*, and the *Body* of *Christ*, yet it did not *diſunite God* and *Man*, in *Christ*. So, though Death *triumph* over the *natural* Union of the *Soul*, and *Body*, it can never *break* the *myſtical* Union between *Christ*, and the *Soul*: The *Union* between Chriſt *God-man*, and thoſe *actually* His, is *inviolable*; this *Union out-lives Death*.

2. Be (through *Christ*) in a right *Reflection* of the *promiſe*, in reſpect of the *greatneſs*, and *preciouſneſs* of it. *Whereby are given unto us exceeding great*
2 Pet. 1. 4. *and precious promiſes*. Exceeding great; *greateſt*; ſo the *Greek*. In which *pure*, and *precious Text*, and
μέγιστα. *Truth*, ye have ſomething *implied*, and ſomething *expreſſed*. 1. *Implied*. This, is the *Giver*, and this is *Chriſt*. As he is the *great* promiſe; ſo he is the great *Giver* of the *promiſe*. As he is the great *Gift*; ſo he is the great *Giver*. *Given*. 2. *Expreſſed*. Now, herein, ye have, 1. The *Gift*. *Promiſes*. Theſe, are great things; they are the Churches *Stock*; they are a Believers *Patrimony*. 2. A *Deſcription* of theſe *Promiſes*. 1. By their *greatneſs*; *exceeding great*; or, *greateſt*. 2. By their *preciouſneſs*. *And precious*. *Given exceeding great, and precious promiſes*. 3. The *perſons* concerned in theſe exceeding great and
2 Pet. 1. 1. precious promiſes. *Us*. *Given unto us*. But, who were theſe? They were thoſe that had *obtained precious Faith*. 4. The *Medium*, through which were given theſe greateſt, and precious promiſes, *whereby*. Through the *power* of *God*, and *Chriſt*, in the *Diſpenſation* of the *Goſpel*. Whereby, are given unto us exceeding great and precious promiſes. That is (ſaith one) *Gifts* ſpiritual, and eternal, of
Gerrard. old promiſed by the *Prophets*. The *promiſes* are divine *conveyances* of *Conſolation*; they are the *Veins* of *Chriſt*, whereby his *Blood* is *carried* into all his *Body*. The promiſes *run* with the ſweeteſt *ſtreams*, when Satan *rages* with the ſharpeſt *ſtorms*. The *Promiſes* are the *Armory* of *Faith*. The *Promiſes*, are full *Breaſts*, and *Chriſt* delights that

Faith

Faith ſhould *draw* them; but, *Promiſes* (out of *Chriſt*) are meer *ſpeculations*. They who have no *propriety* in the *Prince* of *Life*, have no *propriety* in the *Promiſe* of *Life*; for, *All the promiſes of God, in Chriſt, are yea, and in him Amen.* Providential *mercies* may fall upon other *creatures*, but the *promiſes* of *Life*, and *Life* in the *promiſes*, is *ſettled* upon the *Church* as her *Dowry*. *To Abraham and his ſeed* (his *believing* ſeed) *were the promiſes made. And, if ye be Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe.* Thoſe (*actually* Chriſts) are not to *judge* of the *Fidelity* of *God*, according to his *providences*, but according to his *promiſes*; nor to *meaſure* the *Heart* of *God* (towards) them, by the *Hand* of *God* (upon) them. But, ſuffer an innocent *Enquiry* after the *greatneſs* of the *promiſes*, and in the *greatneſs* of them, *read* the *preciouſneſs* of them. There is a three-fold promiſe, *Civil*; *Religious*; *Divine*; to theſe *diſtinctly*. 2 Cor. 1. 20. Gal. 3. 16. 29.

Civil. This, is a *word* (from) *man* (to) *man*. A *Civil* promiſe, is a word paſſed (from) *man* (unto) *man*, concerning the *performance* of ſome lawful thing, as in *Contracts*, and in other *Affairs*. Thus *Laban* made promiſe to *Jacob*, to give him his *Daughters*. Thus, *Saul*, made *promiſe* to *David*, that he would not *hurt* him; nor *hunt* after his *Soul*, to *take* it. Thus (alſo) *Jonathan* made *promiſe* to *David*. *Saul, ſpake unto Jonathan his Son, and to all his Servants, to kill David: Jonathan delighting much in David, intimates this unto David, and adviſeth him to abſcond until the morning, promiſing him to commune with his Father, and what he ſhould ſee, to tell him.* 1. 1 Sam. 19. 1, 2, 3.

Religious. This, is a *word* paſſed (from) *man* (to) *God*. A *Religious* promiſe, is a *word* paſſed (from) *man to God*, concerning ſome *Duty* relating to his *Honour*. This, is called a *Vow*. *I will go into thy houſe with burnt-offerings; I will pay thee my Vows, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* 2. Pſal. 66. 13, 14.

Divine. This, is a *word* paſſed (from) *God* (to) *man*. A *divine* promiſe is a *word* paſſed (from) *God* (to) *man*, concerning the *performing* of ſome *Good*, or *removing* of ſome *Evil*, *Spiritual*, or *Corporal*. *Stabliſh thy word unto thy ſervant, who is devoted to* 3.

thy fear. Remember thy word unto thy servant, upon
Psa. 119. 38,49. *which thou hast caused me to hope.* Now, they are *divine* promises I am *engaging:* That some *promises* are *divine,* is evident; for they are (of) *God,* and (from) *God.*
Gal. 3.18. *If the Inheritance be of the Law, it is no more of promise, but God gave it to Abraham by promise.* Take (now) a *Tast* of divine promises, and *read* the *preciousness* of them, in the *greatness* of them.

1. Divine *Promises,* they are *greater* than a Believers *Expressions. Man,* is *vast* in *expression,*
Isa. 36.13. but divine *Promises* are *vaster,* than the *Expressions* of *man.* Did *Rabshakeh* say concerning *Sennacherib, Hear ye the words of the King;* yea, *of the great King, the King of Assyria?* what then may be said concerning *Jehovah?* Thus saith *Jehovah,* the *great* God; the *greatest* God; the *God* of *Gods. Mans saying,* is but *saying; Gods saying,* is *doing.* A *Writing* may *speak* when *man cannot;* when man *may* not; yea (which is worse than all) when man *is* not. Man, may *express* a *promise,* but the promise it *self* is *above* expression. Some, have *expressed* the *greatness* of *persons,* and the *greatness* of *places;* yea, some have pretended to *express* the *greatness* of the *Sun,* and *Moon;* but, who can *express* the *greatness* of the *Promise?* Was not *Paul* (next unto *Christ*) the greatest *Orator* that ever was *concerned* in Evangelical *work?* and yet when he comes to concern himself with the *greatness* of the *Promise,* he seems to me to be (as it were) at a *loss.* This profound *Orator* (seems to me) to be (as
2 Cor. 4. 17. it were) *puzled,* and *posed. For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory.* Here, is *glory;* yea, a *weight* of glory; yea, an *eternal* weight of glory; yea, an *exceeding,* and eternal weight of glory; yea, a *more* exceeding, and eternal weight of glory; yea a *far* more exceeding & eternal weight of glory. But, so far as I can *English* it (according to the Greek Text) thus; *For our forthwith light affliction, worketh for us as it were Excellency into Excellency, eternal weight of glory.* Here are (1.) The Subjects; *Affliction,* and *Glory.* (2) The *Kind* of these *Subjects. Affliction,* is *light; Glory* is a *weight.*

(3.) The

(3) The *Continuance* of theſe *Subjects*; the *one*, is for a *moment*; the other, is eternal. Here is no *parity*; all is to *demonſtrate*, that in this *compariſon*, all *degrees* of *compariſon* are *exceeded*: Here is *Hyperbole* upon Hyperbole; which emphatical *Græciſm* (becauſe other *Tongues*, cannot word by word expreſs to the full) they are forced to uſe *words*, and *phraſes*, which *exceed* all *compariſon*. May not (now) the *precíouſneſs* of the *Promiſe*, be *read* in the *greatneſs* of the *Promiſe*.

Divine *Promiſes*, they are *greater* than a Believers *Conceptions*. Man, is ſaid to be *vaſter* in *conception*, than in *expreſſion*; but, divine promiſes are ſo *great*, that they are not (only) above the *Tongue* of *man*, but (alſo) above the *Heart* of *man*; they do not (only) out-bid the *Oratory*, and *Expreſſion* of *man*, but (alſo) the *Intellectuals*, and *Conception* of *man*. *Solomon* (*Iſraels Sage*) ſaith, *The Eye, is not ſatisfied with ſeeing, nor the Ear filled with hearing.* The *Eye*, may ſee *great* things; the *Ear*, may hear *greater* things; and greater than thoſe *ſeen*, or *heard*, may enter into the *Heart*: Oh! but there is that *couched*, and *wrapped* up in the *Promiſe*, which *Eye* hath not *ſeen*, nor *Ear heard*, nor *Heart conceived*. Let the *Apoſtle* ſpeak, who was *graciouſly* read in theſe things. *Eye hath not ſeen, nor Ear heard, neither hath it entred into the Heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit ſearcheth all things, yea, the depths of God*; ſo the *Greek*. But, what are theſe *Depths* of *God*? They are the *Promiſes*, together with the *Grace*, and *Glory*, *couched* in the *Promiſes*. Divine *Promiſes*, are Divine *Depths*. Is not (now) the *precíouſneſs* of the *Promiſe*, legible in the *greatneſs* of it? 2. Eccl. 1. 8. 1 Cor. 2. 9, 10.

Divine *Promiſes*, they are *greater* than a Believers *wants*. The *wants* of *Believers*, are many times *great*; *very* great; *exceeding* great. Sometimes, they want *outward* Mercies. Oh, ſaith one, my *Barrel* is *empty*! my *Cruſe* is *empty*! I have *Bread* for to *Day*, but none for to *Morrow*: Oh, ſaith the *Widdow* to the *Man* of *God*, *I have but an handful of Meal in a Barrel, and a little Oil in a Cruſe, and* 3. 1 Kings 19. 12.

behold I am gathering two Sticks, that I may go in and dreſs it for me, and my Son, that we may eat it and die. Ah, poor Woman! Little did ſhe think that by *Sustaining* the *Man* of *God*, her *Self* ſhould be *Sustained* by the *God* of *Man*. I go to dreſs this for my *Self*, and my *Son*, and *eat* it, and *die*. As if ſhe had ſaid, when this is *eaten*, we have no more to *eat*, but muſt *die*; when (this) is *gon* (all) is *gone*, and we muſt go into an *Eternity*. The *outward* wants of *Believers*, are ſomtimes *great*. Oh, ſay the Soul! I live in a *Cottage*; live upon a *Common*, and have ſhort *Commons*: But, Soul, *Evangelical* promiſes, are greater than thy *External* wants. *The young* Lions *ſhall lack, and ſuffer hunger; but they that fear the* Lord, *ſhall not want any good thing.* If any *Creatures* in the World can *preſerve* themſelves from *Hunger*, Lions can; if they do but *roar*, the *Beaſts* will fall down as a *prey* before them; but yet (ſaith *God*) *Theſe, even theſe, ſhall rather periſh for hunger, than any one that feareth me, ſhall want.* But, as *Believers* (ſometimes) want *outward* Mercies, ſo (many times) want *inward* Refreſhments. Oh! ſay the Soul, I am like a *Pelican* in the *Wilderneſs*, and like a *Dove* in the *Valley*, mourning until I can mourn no more, for the *Sun of Righteouſneſs*; for a *light of the knowledge of the Glory of God, in the face of Jeſus Chriſt.* But, Soul, divine *Promiſes*, are *greater* than thy *inward* wants. *My God ſhall ſupply all your need, according to his riches in Glory by Chriſt Jeſus.* Here is a *ſupply*, and that from *God*; but of what? of *need*; yea, of *all* need. But, ſaith the Soul, if all *outward* wants ſhould be *ſupplied*, yet there are *inward*; and if all *inward* wants ſhould be *ſupplied*, yet there are *outward*. It is true, yet (in ſo many words) a *ſupply* for *internal*, & *external* wants, is laid under *Promiſe*. *Jehovah God, is a Sun, and a Shield; Jehovah will give Grace, and Glory:* Here is *Grace*, and *Glory*; a *ſupply* of all *inward* wants: Is here *all*? *no*; if here be not *enough*, ye ſhall have *more*; a *ſupply* of *outward* wants, is *laid*, and *left*, under *promiſe* alſo. *No good thing will he withhold from them that walk uprightly.* God, will ſupply his with (all) good, that is (for) their good.

Mal. 4.2.
2 Cor. 4.6.
Phil. 4.19.
In terminis, & totidem verbis.
Pſa. 84.11
Pſa. 34.10

Divine

Divine *Promiſes*, they are *greater* than a Believers *weakneſſes*. There are few *Believers* that are *ſtrong* in every *Grace*; yea, few *Believers*, but are *weak* in every *Grace*. It is true, ſome *Believers*, are *ſtronger* in ſome *Graces*, than other *Believers* are; yea, *ſtronger* in ſome *Graces*, than *Themſelves* are in other *Graces*; for, as there is the *maſter-ſin*; ſo there is the *maſter-grace* in every *Believer*; thus, *Faith*, was the great *Grace* of *Abraham*; *Meekneſs*; of *Moſes*; *Patience*, of *Job*; and *Love*, of *John*; but *weak* Grace, may be *true* Grace; a *ſpark* of *Fire*, is *true Fire*, and the *Furnace* is no more; a *drop* of *Water*, *true Water*, and the *Ocean* is no more. It is pity that a *Believer* ſhould be *weak* in *Faith* (for if that Grace be *weak*, no *Grace* is *ſtrong*) and yet *weak* Faith, is true Faith. *Him that is weak in the Faith receive* (not *reject*) *but not to doubtful diſputations.* I am this day weak (ſaith *David*) though I be anointed *King*. Oh! ſaith the Soul, I am this day *weak*, though I am in *Chriſt*: Oh! ſaith the Soul, I am *weak*; weak as *water*: The *pulſe* of my *Grace* doth not *beat*; or it *beats* ſo *weakly*, that I can *ſcarcely* tell whether I be *alive*, or no. But, Soul, divine *Promiſes*, they are *greater* than thy *weakneſſes*. *If we believe not, yet he abideth faithful, he cannot deny himſelf.* This, is not ſpoken of an *unbelieving* man, but of a man that hath much *unbelief*; if we believe not; though *Faith* be at *ebb*, and *Unbelief* at *flood*, yet *Chriſt* abideth faithful, and cannot deny himſelf. Though *Peter* deny *Chriſt*, yet *Chriſt* doth not deny *Peter*. It is ſaid of an *Emperour*, that he never *minded* to do what he *promiſed*; but this cannot be ſaid of *Chriſt*; for he *cannot deny himſelf*. 4. Rom. 14. 1. 2 Tim. 2. 13. *Tiberius.*

Divine *Promiſes*, they are *greater* than a Believers *Fears*. The *Fears* of *Believers* are many times *great*; *very* great; *exceeding* great. A *Panniek* Fear, is a *curſed* weed; but is not he a *Miracle* among *men*, that hath not ſometimes a *pang* of forbidden *Fear*? When the *Corps* of a Scottiſh *Miniſter* was put into the *Grave*, an *Earl* (being there) ſaid, here lays the Body of one, who (in his life) never feared the *Face* of any *man*. But, can this be ſaid of every *Member* of *Chriſt*? Nay, of every *Miniſter* of *Chriſt*? 5. Mr. *Knox.* Earl of *Murray.*

It

Athanaſius It was (alſo) a great word of another; *Though an Army ſhould encamp me, yet will I not fear.* The *Fears* of *Believers* are many times *great*, *very* great, *exceeding* great; *ſo* great, that they may *reach* the *Heart*; and *Heart*-Fears, are the *greateſt* Fears; but, now, there is enough in one *promiſe* to *diſſipate* the cloud of a thouſand *Fears*. Oh! ſays one, I ſhall one day fall by the hands of this *Saul*; of this *Goliah* of *Gath*; but, if I do not fall by the *hands* of *man*, I ſhall fall by the *hands* of *God*. Oh! ſays another, I fear my *carkaſs* will fall in the wilderneſs; I fear I ſhall *die* by the way; I fear I ſhall not *enter* into the *Land* of *Promiſe*. Oh! ſays a
Preſence. third, I *fear* that I ſhall be *impoveriſhed*, or *impriſoned*; that I ſhall be *baniſhed*, or *burned*. But, Soul,
Propriety. the *Promiſe*, in the *greatneſs* of it, *out-bids*, and *outvies* the *greatneſs* of *Fear*: *Fear not*; why? *for I*
Iſa.41.10. *am with thee*; there is *preſence*: *Be not afraid*; why? *for I am thy God*: Is here all? No: *I will ſtrengthen thee*; *yea, I will help thee*; *yea, I will uphold thee,*
Promiſe. *with the right hand of my righteouſneſs.* But, what ſays a third? Oh! my *fears* are great; it is *night* now, and I fear it will never be *day* more: Oh! the *Sun* is gone *down* upon my *Horizon*, and I fear it will never *riſe* more. But, Soul, there is enough
Mal. 4.2. in the *promiſe* to *ſcatter* this *Fear*. *Unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth, and grow up as Calves of the ſtall.* Is not the *firmamental* Sun as *conſtant* in *riſing*, as in *ſetting*? and is not the *Day* as *conſtant* as the *Night*? Oh! ſaith a fourth, my fears are great; my *Neighbours* have *left* me; my *Familiars* have *left* me, my *Relations* have *left* me; yea, my *God* hath *left* me, and that is a ſad *leaving*
Iſa.49.14. indeed. *The Lord hath forſaken me, my God hath forgotten me.* I am not (only) out of the *Hand* of *God*, but (alſo) out of the *Heart* of *God*: I am not (only) *forſaken*, but (alſo) *forgotten*; *God*, is not (only) *gone*, but (alſo) for (ever) gone: I am *left* by a *God*, and it is *better* to be *left* by all the *world*, than to be *left* by *God*. But Soul, there is that *laid* and *lodged* in the *Promiſe*, that will *weigh* down this *Fear*. Is there ſuch another *Promiſe*, which (according to the *Greek*; for there are five *Negatives* in it) may be

be read thus? *For he hath ſaid, I will not, not leave thee; I will never, not, not forſake thee.* May not (now) the *precioufneſs* of the *Promiſe* be *read* in the *greatneſs* of it? Heb. 13. 5.

6. Divine *Promiſes*, they are *greater* than a Believers *Faith*. *Faith* (if I may ſo write) is *mighty*, and can do mighty *things*. What cannot *Faith* do? *Faith*, can do more than *Force*. As it is true, to *believe*, is very *difficult*; it is as true, unto him that believeth all things are *poſſible*. Read but that Scriptural *Martyrology*, which is the Book Martyrs *epitomized*, and there you may find the noble *Acts* of *Faith*. It is *Faith* that *overcometh* the *world*. *This is the victory that overcometh the world, even our Faith.* Yea, it is *Faith*, that maketh a *Conqueſt* upon the *God* of this *world*. *Reſiſt the Devil, and he will flee from you.* But, how ſhall he be *reſiſted*? In the *Faith*. *Whom reſiſt ſtedfaſt in the Faith.* Oh the mighty *power* of *Faith*! But I dare *aſſert*, that you are not to take the *Act* of *Faith*, without *Chriſt*, the *Object* of *Faith*. What can the *Inſtrument* do without the *Hand*? Indeed, the *Faith* of *Believers*, can do *much*; but *Faith* can do *nothing* unleſs it be *laid* in the *Boſom*, and *Bowels* of the *Promiſe*. *Abrahams Faith* was *exceeding* great; *He*, was very *gray*, and ſo was his *Conſort*; but what made his *Faith* ſo ſtrong? He had the *promiſe* of a *ſtrong* God, and this gave *ſtrength* to his *Faith*. *He ſtaggered not at the promiſe through unbelief, but was ſtrong in Faith, giving glory to God: And being fully perſwaded, that what he had promiſed, he was able alſo to perform.* Is there not now a *greatneſs* in the *Promiſe*? and is not the *precioufneſs* of it, *legible* in the *greatneſs* of it? Heb. 11. 30, 33, 34, 35, 36, 37. 1 Joh. 5. 4. Jam. 4. 7. 1 Pet. 5. 9. Rom. 4. 19, 20, 21.

7. Divine *Promiſes*, they are *greater* than a Believers *Corruptions*. Conſider the *evil* of *Sin*, and that will appear to be *exceeding* great. *Sin*, hath *Evil*; *all* Evil, and nothing but *Evil* in it. *Sin*, is *only* evil; *altogether* evil; *alway* evil. *That ſin by the Commandment might become exceeding ſinful*: or, that *Sin*, by the *Commandment*, might become *hyperbolically* ſinful: or, that Sin, by the Commandment, might become a *Sinner* to a *wonder*; a *Sinner* above *wonder*; Rom. 7. 13 Ἁμαρτωλός.

wonder; beyond *compariſon*. *Sin*, is a *darkening* of the *Glory* of *God*; a *defacing* of the *Image* of *God*; a *crucifying* of the *Son* of *God*; a *grieving* of the *Spirit* of *God*; and a *wronging* of the *Soul* of *man*. There is *Evil* enough in *Sin* to *undo* all the *world*. Is not *Sin* the *cry* of the *damned* in *Hell*? and ſhould not *Sin* be the *cry* of the *dead* upon *Earth*? Is there not a *world* of *Sin* within *Thee*? and within *Me*? yea, a world of Sin within *Thee*, and within *Me*, not yet ſeen by *Thee*, and by *Me*? Now, though *Sin* be ſo *great* an *Evil*, that nothing is ſo great, yet the *Greatneſs*, and *Goodneſs* of *God wrapped* up in the *Promiſe*, is *greater* than *Sin*. *Though your ſins be as Scarlet, they ſhall be white as Snow; and though they be red like Crimſon, they ſhall be as Wool.* This *Promiſe* is *great*, and *precious* as well as *great*.

Iſa. 1. 18.

8. Divine *Promiſes*, they are as *great* as divine *Commands*. The *Commands* of *God* are *great*; *exceeding* great. Is not *Faith* a great *Command*? *Believe in the Lord Jeſus Chriſt*. *Spira*, found it ſo, who ſaid, Ye call upon me to *believe*, I tell you I cannot *believe*: Oh! how fain would I *believe*, but I cannot: It is as poſſible to *keep* the *Moral* Law, as to believe; for, it is *natural* to *work* (for) *Life*, but *ſupernatural* to *believe* (for) *Life*. *Faith*, is a *great* work; but, now, he that *wills* it, *works* it. *This, is the work of God, that ye believe in him whom he hath ſent*. *Faith*, is (the) work; the *work* that *God* eſteemeth in *ſtead* of all *works*. But, *Faith*, is not (only) a *work* ſo eſteemed (by) *God*, but it is (alſo) *the* work (of) *God*. It is called a *Faith* of the *Operation* of *God*. *God*, *commands* the making of a *new heart*, and a *new ſpirit*; and might he not as well have *commanded* the *making* of a *new Heaven*, and a *new Earth*? *Make ye a new heart, and a new ſpirit; for why will ye die, oh houſe of Iſrael*? But, what *God commands* (his) to do in one place, he promiſeth to do (for) his in another place. *A new heart will I give you, and a new ſpirit will I put within you; and I will cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them*. I will give you *Legs*, and *lead* you too: I will *habituate* the Soul with *Grace*, and *actuate* Grace (in) the Soul, and

Acts 16. 31.

Joh. 6. 29.

Col. 2. 12.

Ezek. 18. 31.

Ezek. 36. 26, 27.

and (for) the Soul. As the *Habit*, ſo the *Act* of *Grace* ſhall be from *me*. May not (now) the *preciouſneſs* of the *Promiſe* be *read* in the *greatneſs* of it?

Divine *Promiſes* are as *great* (if not *greater*) than Divine *Threatnings*. Hath *God threatned* the *Unbeliever* with *Darkneſs* and *Death*? He hath *promiſed* to the *Believer light*, and *life*. Hath *God* threatned the *Unbeliever* with *Damnation*? he hath *promiſed* unto the *Believer Salvation*. *Doth Sin reign unto Death?* the *ſecond* Death? *Grace reigns (thorough righteouſneſs) unto eternal life, by Jeſus Chriſt our Lord. Is the wages of Sin, Death?* the *firſt*, and the *ſecond* Death; all manner of *Deaths*; the *portion* of a *Chriſtleſs* Soul, is nothing elſe but *Death*; his whole *eſtate* lies in the *valley* of the *ſhadow* of *death*. But, now, though the *ſtipend* of *ſin* be *death*, yet the *gift of God is eternal life, thorough Jeſus Chriſt our Lord*. Hath *God viſited Iniquity to the third, and fourth Generation? He ſheweth mercy unto thouſands of Generations*. May not (now) the *preciouſneſs* of the *Promiſe* be *read* in the *greatneſs* of it?

9. Rom. 5. 21. Rom. 6. 23. Exod. 20. 5, 6. 10. Jer. 10. 6.

Divine *Promiſes*, they are *like* unto *God Himſelf*. *God* is *great*; *exceeding* great. *There is none like unto thee, Jehovah; thou art great, and thy name is great in might*. Now, whatever is *great* in *God*, he hath made it over (by *promiſe*) unto *Believers*. Take a *Taſte*.

1.

His *Power*. The *Lord* can do whatſoever he *will*, though he will not do whatſoever he *can*: His *Power* hath no *Patent*, but his *Pleaſure*. *Power, belongeth to God*. *God*, is as much *acted* in making a *Flie*, as in making an *Elephant*. The *Power* of God, is *greater* than the *power* of *Sin*; than the *power* of *Men*; than the *power* of *Devils*. *The Lord is ſlow to Anger, and of great Power, and will not at all acquit the wicked*. Now, the *Power* of *God*, is made over by *promiſe* unto the *People* of *God*, who make him the *Object* of their *Truſt*. *I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou haſt put thy truſt in me, ſaith Jehovah*.

Nah. 1. 3. Jer. 39. 18. 2.

His *Preſence*. As the *power*, ſo the *preſence* of *God*, is made over by *promiſe* unto the *People* of *God*.

God. What would the *Joys* of *Heaven* be (were it not for the *presence* of *God* there) but as a Funeral *Banquet*, where there is much *provision*, but no *meat*? *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.* To be with the *Lord* for a *moment*, is a *Heaven* upon *Earth*; but to be with the *Lord* for *ever*, is the *Heaven* of *Heavens*. The *presence* of *God*, is the *Heaven* of *Heaven*; the *Joy* of *Heaven*; the *Life* of *Heaven*, and of *All* that shall *arrive* there. Now, the *presence* of *God*, is made over by *promise*, to the *People* of *God*. *When thou passest thorough the waters, I will be with thee; and thorough the rivers, they shall not overflow thee; when thou walkest thorough the fire, thou shalt not be burnt, nor shall the flame kindle upon thee.* *God*, is with his in the *fire*, and in the *water*, (though these be *amazing*, and *amusing elements*) and his *presence* is *more* than *deliverance*. If *God* be with his, though all *evil* be *upon* them, yet no evil *toucheth* them. The *presence* of the chief *Good*, is *banishment* to all *evil*.

Psal. 16. 11.

Isa. 43. 2.

3. His *Pardon*. *Pardon* of *Sin*, is a *singular* mercy, of the *plural* number, if a *convinced* or *deserted* Soul may speak. The Pardon of Pope *Alexander* the Sixth, was for Thirty thousand *Years*; but this *Pardon* (notwithstanding the prodigious *length* of it) was not *worth* the *having*; worth the *hearing*; for *God* (onely) can *forgive* Sin. *I will be merciful unto their unrighteousness, their sins, and their iniquities, will I remember no more.* Here are three words, *unrighteousness*, *sins* and *iniquities*; to indicate, and intimate, that *God* will *forgive* all *kinds*, and *degrees* of *sins*. The *number* of *words*, imply the *number* of *sins*. The *Scripture* (in propounding *Gospel-Immunties*) sometimes useth three words; *forgiving Iniquity, Transgression, and Sin*: sometimes, two words; *I will forgive their Iniquity, and will remember their Sin no more*: sometimes, but one word; *I will cleanse them from all their Iniquity, whereby they have sinned against me; and I will pardon all their Iniquities whereby they have sinned, and whereby they have transgressed against me.*

Heb. 8. 12.

Ex. 34. 7.

Jer. 31. 34.

Jer. 33. 8.

4. His *Providence*. The *works* of *God*, are distinguished

guiſhed into two ſorts, of *Creation*, and *Providence*.
It is not good to *out-run* Providence, and it is as bad to *loyter*, and *lag* behind it. God's *Providence* (ſaith one) is either *General*, which extends it ſelf to the whole world; *in whom we live, and move, and have our Being*: or, *Special*, which he ſheweth towards his *Church*; *Oh Jacob, and Iſrael! Fear not, I have called thee by thy name, thou art mine; I will give men for thee, and people for thy life.* All *Creatures*, have a teaching *Voice*, and read us *Divinity-Lectures* of Divine *Providence*. Is not that a true *Axiome* in *Divinity? Providence is a Creation continued. Abraham called the name of the place* (where the Ram was caught) *Jehovah-jireh* (the *Lord* will *ſee*, or *provide*; noting, the *ſpecial* Providence of God in *Diſtreſſes*) *as it is ſaid unto this day, In the mount of the Lord it ſhall be ſeen.* Now, this *Providence of God, is his moſt wiſe, juſt, and powerful diſcerning, diſpoſing, and preſerving of all things, and perſons, according to his eternal, and immutable knowledge, and will, for ſuch ends, as himſelf hath purpoſed from everlaſting. Are not two Sparrows ſold for a Farthing?* (the tenth part of a *Roman* Peny, and (of our *Coin*) an Half-peny Farthing;) *and not one of them ſhall fall on the ground without your Father: But the very hairs of your head are all numbred.* The *hairs* of our *heads* are *innumerable* to *Us*, but they are *numerable* to *God*. Theſe words, at once intimate, *God's Care of all, and Satan's Malice againſt all.* *God*, will have an *Account* of every *Hair*: The *Enemies* cannot pull off a *Hair*, but *God* will *call* them to a *Reckoning* for it.

Perkin's *Golden Chain*.

Acts 17. 28.

Iſa. 43. 1, 4.

Deſcriptio.

Gen. 22. 14.

Mat. 10. 29, 30.

5.

The *Efflux* of his *Spirit*. As the *Power*, and *preſence* of *God*; the *Pardon*, and *Providence* of *God*, ſo an *Efflux* of the *Spirit* of *God*, is *laid*, and *left*, under *promiſe*. *I will pour water upon the thirſty, and floods upon the dry ground; I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring.* Is not *deadneſs* of *Spirit* the *Grave* (as it were) of many *Graces*? The *Spirit* of *God*, is not the *light* within every *man*, God the *Father*, *Son*, and *Holy Spirit*, without diſtinction, as a *Generation* of a late *Edition*, not (for want of *Ignorance*, or being too

Iſa. 44. 3.

Faldo's *Key*, &c. p. 85.

too much *proselited*, and become the *Spawn* of the *Romists*) assert. The *Soul*, without the *Spirit*, and its *Gales*, is like a *Ship* without *Sails*, and *Wind*.

Joel 2. 28 Now, a greater *dimension*, and *efflux* of the *Spirit*, is *laid*, and *left*, under *promise*. *And it shall come to pass, that I will pour out my Spirit upon all flesh.*

6. His *Goodness*. *God*, is *good*; *very* good, and *doth*
Psal. 27. 13. good. *He* is *abundant* in *goodness*, and *truth*. *I had fainted, had I not believed, to see the goodness of the Lord in the land of the living.* Had not the *goodness* of *God*, been laid under *promise*, how should it have been *believed*? For, as the *Precept*, is a *Rule* for *Obedience*, so the *Promise*, is a *ground* for *Faith*. The *goodness* of *God*, is unto *wonder*, and this is the *mat-*
Psal. 31. 19. *ter* of the *Psalmist's* wonder. *Oh, how great is thy goodness, which thou hast laid up for those that fear Thee; which thou hast wrought for them that trust in Thee, before the sons of men!*

7. His *Faithfulness*. *Man*, is *unfaithful*, but *God* is
2 Tim. 2. 13. *faithful*. *Though we believe not, yet he abideth faithful, he cannot deny himself.* This, is not spoken of *Unbelievers*, but of persons that might be very *unbelieving*: Though our *Faith* be *reduced* to a low *ebb*; though *Fear* hath taken the *wall* of *Faith*; though
Pontius Centurio. *Fear* be at *flood*, and *Faith* at *ebb*; *yet he abideth faithful, he cannot deny himself.* One of *Cæsar's Captains*,
Clark's Mirror, p. 206. taken by *Scipio*, had his life *proffered* him, with an honourable place in *Pompey's Army*, if he would *leave* Cæsar, and *serve* Pompey; but he answered, I will rather *dye*, than *falsifie* my *Faith* to *Cæsar*.
Psal. 89. 33. Did man (thus) say? What may *God* (then) say? As *God is faithful, who hath promised*, so *God* hath laid his *faithfulness* under *promise*. *I will not suffer my faithfulness to fail; or lie.*

8. His *Counsel*. As God hath laid his *Spirit*, and
Consilium malum, Consultori pessimum. *Goodness*, and *Faithfulness*, so his *Counsel* under *promise*. *Counsel*, is the *Spirit*, and *Quintessence* of *Reason*; Reason *drops* out, and *distills* it self into *Counsel*. It is an old *Adage*, or *Proverb*, That bad *Counsel*, is *worst* to the *Counsellor*. *Princes* (formerly) used to have learned men about them, whom they called *Remembrancers*: *Themistocles*, had his *Anaxagoras*; *Alexander*, his *Aristotle*; *Scipio*, his *Panætius*.

tius, and *Polybius*; but, *David* (in all his *ſtraights*) asked *counſel* of the *Lord*, and *conſulted* him as his *Oracle*. *Thy Teſtimonies alſo are my delight, and my Counſellors*: or, *the Men of my Counſel*. The *Orator* ſaid, *Men* of *Counſel*, are to a *Commonwealth*, as the *Mind*, *Reaſon*, or *Underſtanding*, is to any particular *man*. Young mens *Counſels*, are very *dangerous*; Jeroboam *loſt ten Tribes by following them*. *Counſel*, is good *Advice* given, and (ought to be taken) about things to be done. The *Grecians* (in matters of great *importance*) did *reſort* (in reſpect of *Counſel*) to the Temple of *Apollo*. *The ſmall matters were judged by the Heads of the People, but the hard Cauſes were brought unto* Moſes. *God*, did ſpeak by a *Moſes*, but now he ſpeaks by a *Meſſiah*, *whom he hath appointed Heir of all things*. Of old (alſo) they *enquired* of *Abel*. *They plainly ſpake in the beginning, ſaying, Surely they will ask of* Abel, *and ſo make an end*. *Abel*, was a *City*; the *Inhabitants* thereof (in former times) being reputed *juſt*, and *prudent*, were (in *affairs* of *weight*) reſorted unto for *Counſel*; whence it grew into a *Proverb*, *That they who needed Advice, ſhould ask at* Abel. Others, think, that this *City-Matron*, puts *Joab* in mind of the old *Law*, which commanded, that a City ſhould be *ſummoned*, before *beſieged*, and a *Ceſſation* of *Arms*, upon embracing *Conditions* of Peace. But, to a *Chriſt*, ſhould the *Soul* now go for *counſel*, and him ſhould the Soul now *conſult* as an *Oracle*, who *infallibly* thus ſpeaks; *Counſel is mine, and ſound wiſdom*; *I am underſtanding, I have ſtrength*. The *higheſt*, and the *holieſt* counſel, is *laid*, and *left*, under *promiſe*. *When they bring you unto Synagogues, Magiſtrates, and Powers, take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay; for the holy Spirit ſhall teach you in the ſame hour, what ye ought to ſay.*

Pſal. 119. 24.

Margent.

Cicero. Deſcriptio.

Ex. 18. 26

Heb. 1. 2.

2 Sam. 20. 18.

Deut. 20. 10, 11.

Prov. 8. 14.

Luk. 12. 10, 11, 12

His *Conduct*. As *God* hath laid his *Counſel*, ſo his *Conduct* under *promiſe*. *He ſhall feed his flock like a ſhepherd*: There is *feeding*; but, is there all? no: *He ſhall gather the Lambs with his Arm*: There is *gathering*; but, is here all? no; He ſhall carry them

9

Iſa. 40. 11

them in his *Bosom*: There is *carrying*; but, is here all? no; there is *leading* also, and that *gently, those with young*; *or that give suck*. Oh, saith the Soul, the *way* to *Hell* is so *much* beaten, and the *way* to *Heaven* is so *little* beaten, that I know not how to *go*, without *leading*! Oh, saith another, the *way* to *Hell*, is *down-hill*, but the *way* to *Heaven*, is *up-hill*, that I know not how to go without *leading*! But, Soul, *leading* is *laid*, and *left* under *promise*. *I will bring*
Isa.42.16. *the blind by a way that they knew not, I will lead them in paths that they have not known.*

10. *Himself*. God, hath laid *himself* under *promise*.
Ezek.36. 28. *Ye shall be my people, and I will be your God.* Who is able to say what *God* is? One, being asked what *God* was, answered, *He*, must be a *God*, that can *give* a *Solution* to this *Question*. Now, God *Himself*,
2 Cor.6. 18. hath laid *Himself* under *promise*. *I will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty.*

Thus, there are four things, *recorded*, and *transmitted* to *Posterity* in the *preciousness* of them.

1. There is a precious *Soul*. As the *Redemption* of the *Soul* is *precious*; so the *Soul*, that is *redeemed*, is *precious*. *The precious sons of* Sion, *comparable to*
Lam.4.2. *fine gold, how are they esteemed as earthen Pitchers, the work of the hands of the Potter?* These, are *precious* in the *eyes* of God, but *vile* in the *eyes* of the *world*.

2. There is precious *Faith*. *Faith*, is a precious *Plant*; an *outlandish* Plant; a *Plant* of God's own *planting*, and of a divine *Extract*. *Faith*, is not a *Native*, but a *Donative*; it is *Heaven-born*, and not
2 Pet.1.1. a *Slip* growing in our own Garden. *To all that have obtained like precious faith.*

3. There is a precious *Christ*. *Pearls*, are *precious*. *Christ*, is (a) *Pearl*; yea (*the*) Pearl; the *Pearl* of great *price*, of *greatest* price. It would *puzzle*
Lamentius. and *pose*, not (onely) all the *Saints*, but (also) all the *Angels*, to bring in the *worth*, and the *weight*, of this *Pearl*. He can never dye a *Bankrupt*, (worse than nothing) nor a *Beggar* (worth nothing) that
1 Pet.2.7. hath this *Pearl*. *Unto you therefore which believe, he*

is

is precious: Or, *Honor*; Greek. One thinks, that the *Abſtract*, is put for the *Concrete*, Honor, for honorable, and precious. τιμὴ, for ἔντιμος.

There is a precious *Promiſe*. *Whereby are given unto us exceeding great, and precious* Promiſes. So that, here is a precious *Saint*, thorough precious *Faith*, cloſing with a precious *Chriſt*, in a precious *Promiſe*. 4. 2 Pet. 1.4

DIRECT. VI.

Direct. 6. ART *actually* in *Chriſt?* Drink (then) of the *Brook* by the way, and lift up thy head.

Rev. 14. 13. *Bleſſed are the dead which dye in the Lord, yea, from henceforth ſaith the Spirit, that they may reſt from their labours, and their works do follow them.* In this *Bundle* of *Myrrhe*; in this *Text*, and *Truth*, ſo ſweetly-ſweet, there is the *Subject*, and the *Predicate.*

1. The *Subject.* This is *Bleſſing.* Bleſſed. The μακάριοι. word ſeems to ſignifie *greatly* bleſſed, and happy.

2. The *Predicate.* Now, this, is *referrible* to two Heads; the *Pronunciation* of it, and the *Amplification* of it.

1. The *Pronunciation* of it. *Bleſſed are the dead, which dye in the Lord, yea, from henceforth, ſaith the Spirit.* Wherein, there are theſe things.

1. The *Perſons.* The Dead. The (*without Heart*) οἱ νεκροί. ſo the Greek, for, as *Life* beginneth, ſo *Death* *Primum vivens, ultimum moriens.* endeth in the *Heart:* One, therefore, calls the Heart, the *firſt* living, and the *laſt* dying. The *Dead*; bleſſed, are the *Dead*; or, the without *Heart.*

Ariſt. A *Deſcription* of theſe *Perſons*, which dye in the

2. Lord. In *Chriſt Jeſus the Lord*; in the *Faith* of Chriſt Jeſus the Lord. Which dye (in) the Lord, or (for) the Lord; for the Lord Jeſus; for the ſake of the Lord Jeſus; ſo *Beza*, and *Mede*; that paſs thorough a *violent* death; that *ſuffer* death for Chriſt, and lay down their *Blood* on this ſide the *Grave:* But, I rather underſtand it with others, which dye (in) the Lord; in the Faith of the κατὰ πίστιν. Lord Jeſus, for the *One* is *bleſſed* as well as the Heb. 11. *Other. All theſe dyed in Faith.* According to Faith, 13. ſo the Greek; that is, theſe dyed in the *Faith* of the *Perſon* of *Chriſt*, that was to come; but *Believers*

now

now dye in the *Faith* of the *Perſon* of Chriſt that did come; that had his *Veins* breathed, and his *Vitals* let out upon the *Croſs*.

The *Bleſſing* pronounced upon theſe *deſcribed* perſons. Thoſe, that *dye* in the *Faith* of *Chriſt*, are *bleſſed*. 3.

The *timing* of this pronounced *Bleſſing*, upon theſe deſcribed *perſons*. From *henceforth*. From this *time*, ſo the *Greek*. The Soul of a perſon *living*, and *dying* in a *Chriſt*, goeth not to *Purgatory*, but to *Glory*, when *Time* goes in to *Eternity*. *To day ſhalt thou be with me in Paradiſe*; and that *Paradiſe* the *Heaven* of *Heavens*. 4. ἀπάρτι. Luk. 23. 43.

The infallible *Teſtimony* concerning the *bleſſedneſs* pronounced upon theſe *deſcribed* perſons. From this time, yea, ſaith the *Spirit*. 5.

The *Amplification* of it. *That they may reſt from their labours, and their works do follow them.* Now, this *Amplification*, falls under a twofold *Notion*, *Reſt*, and *Reward*; to theſe diſtinctly. 2.

Reſt. *That they may reſt from their labours*. That they may *reſt* from the *labour* of their particular *Callings*; from their *Afflictions*, and *Perſecutions*; from their *Sins*, and *Sorrows*; from their *Temptations*, and *Tribulations*; from their *Diſtreſſes*, and *Deſertions*. The *Grave*, is the *Houſe*, and *Bed* of the *Body*, to all that *dye*; *Heaven*, is the *Reſt*, and *Houſe* of the *Soul*, to all thoſe who *dye* in the *Lord*. *Saints* (here) have a *Reſt* (in) their *labours*; *in the keeping of them, there is great reward*; but, *Saints* (hereafter) ſhall have a *Reſt* (from) their *labours*, *that they may reſt from their labours*. 1. Pſal. 19. 11.

Reward. *And their works do follow them*. Not in a way of *Debt*, but in a way of *Grace*; not in a way of *Merit*, but in a way of *Mercy*. Their works *follow* them, *go* with them, for the words (ſaith one) well *weighed*, ſound ſo. *Works* (here) are put *metonimically* for the *wages*, and *reward* of *their works*; which *reward* is not in a way of *merit*, but in a way of *mercy*. *Every one ſhall receive according to what he hath done, whether it be good, or bad.* They ſhall *follow* their *works* no more, who are *followed* by their *works*. *And their works do follow* 2. *Leigh, in loc.* 2 Cor. 5. 10.

them. Not in *kind*; the very ſame individual works (which they have done here) follow them not (for they are tranſient *Acts*, and have no *ſubſiſtency*) but the *Bleſſing* which *lie* in the *promiſe* for ſuch *works*, when *Believers* die, their *works* follow them (thorough *free-grace*) in glorious *rewards*; when *Unbelievers* dye, their *works* follow them (thorough *divine Juſtice*) in everlaſting *torments*. *Mariners*, carry *Glaſſes* of *Spirits* along with them, in their dangerous, and difficult *Voyages*. Art *actually* in *Chriſt*? Then the *Croſs* is the *way* to the *Crown*, and the *Wilderneſs* is the *way* to *Canaan*; thou art (for ought I ſee) going back into the *Wilderneſs*, take (therefore) theſe comfortable *Cordials* along with thee, in thy *progreſs* to the Holy *Land*.

Cordial I. Phi. 1.21. Art *actually* in *Chriſt*? Triumph (then) for thou ſhalt be no *loſer*, but a *gainer* by *Death*. *To me to live is Chriſt, and to dye is gain.* A Soul (in) *Chriſt*, is a great *gainer* by *Death*, but a Soul (out) of *Chriſt*, is a great *loſer* by *Death*; he loſeth theſe *leſſer* and *lower* things; *we brought nothing into this world, and it is as certain we can carry nothing out*; this man *loſeth* his *company*; a carnal, and a curſed *crew*; a *drinking* and a damning *crew*; this man takes leave of all his *Relations* at once, *Father*, and *Mother*; *Wife*, and *Children*; yea, this man (*living*, and *dying* out of Chriſt) *loſeth* his *Soul*, and that is a *conſiderable* loſs; an *univerſal* loſs; an *irreparable* loſs; a kind of an *infinite* loſs, for it is the loſs of an infinite *God*, and this God a God of infinite *love*. *Saul*, dying, *loſt* his *Kingdom*, and (I fear) his *Soul* too: *Herod*, dying, loſt his *Crown*, and (I fear) his *Soul* too: But, now, a Soul living, and dying in *Chriſt*, is a greater *Gainer*, than *Loſer* by *Death*; for *Death* will be an *Out-let* to *Sin*, and an *In-let* to *Glory*.

Matth. 16. 26.

1. Art *actually* in *Chriſt*? Then *Death* will be an *Out-let* to *Sin*. *Sin*, is a fatal *Monoſyllable*. As *Grace* is the *beſt*, ſo *Sin* is the *worſt* Monoſyllable; as *Love* is the *beſt*, ſo *Luſt* is the *worſt* Monoſyllable; now, will it be any *loſs*, but a *gain*, to *loſe* ſin? where is the Soul that would *keep* it, who knows

that

that every thing *leſs* than *Hell*, is *leſs* than *Sin*? A Soul (living, and dying in Chriſt) leaves his *Bags*, and his *Barns*; his *Friends*, and *Relations*, but he leaves his *Sins* alſo, which is a greater *Gain*, than the other a *Loſs*. *Death*, gives, a *Bill* of *Divorce* to *Sin*. *He that is dead, is freed from Sin*. The *Body* ſins not without the *Soul*. Here, every *Soul* in *Chriſt*, cries out of one *Sin*, or another: Oh the *pride* of my *Heart* ſaith one, and the *paſſion* of my *Heart* ſaith another! Oh the *darkneſs* of my *Heart* ſaith one, and the *deadneſs* of mine ſaith another! Oh the *treachery* of my *Soul* ſaith one, and the *tympany* of mine ſaith another! Oh the *wantonneſs* of my *Spirit* ſaith one, and the *worldlineſs* of mine ſaith another! But, there will be no *complaining* in the *Grave*, when thy *Head* hath a *pillow* of *Duſt*. As there will be (no *working* in the *Grave*) ſo there will be no *ſinning* in the *Grave*; when the *Soul* takes leave of the *Body*, then *Sin* takes leave of the *Soul*, and of the *Body* too, and that for ever. Rom. 6. 7.

Art *actually* in *Chriſt*? Then *Death* will be an *In-let* to *Glory*. If *Chriſt* be thine, and thou beeſt *Chriſts*, then *Death* to thee will be the *beginning* of *life*. Thou layeſt down one life, to take up another; and that which thou takeſt *up*, is far *better* than that which thou layeſt *down*. Lend an ear to the Apoſtle, *I am in a ſtraight between two, having a deſire to depart, and to be with Chriſt, which is far better. For I am in a ſtrait*; the word is very ſignificant, and a *metaphor*, not (onely) from the *ſtraitning* of the *Body* by *diſeaſes*, but (alſo) of the *coanguſtation*, or *ſtraitning* of a *City*, on every ſide *beſieged*; a *metaphor* taken from the *ſtraitneſs* of *places*, where we are *intercepted* by an *enemy*, ſhut up, not finding an *iſſue*. Yea, it ſignifieth alſo (the) *ſtraitning*, and *perplexity* of the *mind*, when one knoweth not what to do, and whither to turn him; As if the Apoſtle had ſaid, I am drawn divers ways; this way, with the *deſire* of *Chriſt*; that way, with the *love* of the *Brethren*, for whom my *life* in the *fleſh* is *neceſſary*. I am in a ſtrait, *having a deſire*; a *vehement*, *earneſt*, and *continued* deſire: Having a deſire to *depart*; to *dye*, and to be *with* 2. Phi. 1. 23. Συνέχομαι. Leigh *Cri. ſac.* in *loc.*

Chriſt: *Death*, of it ſelf, ſhould not be *deſired*, becauſe this deſire croſſeth *nature*; the *grand* deſire to dye, ſhould not be to be out of the *world*, but to be with *Chriſt*; which may *confute* the *error* of thoſe who *dream*, that the *Soul* (*ſeparated* from the *Body*) does *ſleep*. *Which is far better.* It is very ſignificant in the Original; *far much better*; or, *much more better.*

Cordial II. Art *actually* in *Chriſt*? Triumph (then) for *Death* will *ſtrip* thee of thy *Rags* of *Mortality*. Queen *Eſther*, appears before King *Ahaſuerus* in her *Royal* Apparel. If *Joſhuah* appears before an *Angel*, he muſt have *change* of *rayment*. Could not he appear before an *Angel* in his own *Rags*? How then ſhall a Soul appear before *God*, without Chriſt's *Robes*? There is no appearing before *God* in the *Rags* of *Mortality*, nor in the *Rigs* of *Morality*. *Self-righteouſneſs*, is a Rag; yea, a menſtruous *Cloth*. *Morality*, is but old *Adam*, in another *Dreſs*. *What things were gain to me, thoſe I counted loſs for Chriſt; yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung* (Dogs-meat, ſo the Greek) *that I may win Chriſt; And be found in him* (in him *here*, and in him *hereafter*) *not having mine own righteouſneſs, which is of the Law, but that which is thorough the faith of Chriſt, the righteouſneſs which is of God by faith. Death*, is a *putting* off the *Rags* of *Mortality*, and *Morality*, that the Soul may be *decked*, and *dreſſed*, with the *Robes* of *Glory*.

Phi. 3. 7, 8, 9.

σκύβαλα. *quod canibus exponitur.*

Cordial III. Art *actually* in *Chriſt*? Triumph (alſo) whether *living*, or *dying*, thou art *Chriſts*. Bleſſed are they that *live* in the *Lord*, and bleſſed are they that *dye* in the *Lord*. There are many that *live* not in the *Lord*, and *dye* not in the *Lord*; that *living*, and *dying*, are not the *Lords*; but *while* thou *liveſt*, and when thou *dyeſt*, thou art the *Lords*, for thou art *Chriſts*. *None of us liveth to himſelf, and no man dyeth to himſelf; for, whether we live, we live unto the Lord; or whether we dye, we dye unto the Lord; whether we live* (*therefore*) *or dye, we are the Lords.*

Rom. 14. 7, 8.

Now,

Now, to have a *Christ* in *Life*, and a *Christ* at *Death*, is not this a comfortable *Cordial*? Art the *Lords* in *Life*, and the *Lords* at *Death*? Go (then) from a *Reflection* of this *Truth*, as *Hannah* did from *Eli*, and let thy *countenance* be no more *sad*, at the *thoughts* of *Death*. Do *men* say, the *Nations* are *angry*? they are *consulting*, *conspiring*, *and confederating* against *Christ*, and those that are *Christs*; and thou mayst go *bleeding* out of the *world*, or *burning* out of the *world*; true, saith the Soul, but *Christ* is mine (while) I *live*, and will be mine (when) I *dye*. Does *Conscience* say, *Winter* is coming? a *Storm* is at *hand*; we may be near a *shower* of *blood*; the *winds* are like to *rise*, and be *prodigious*; the *waves* are like to *roar*, and be *impetuous*; true, saith the Soul, but *Christ* is mine (while) I *live*, and will be mine (when) I *dye*. Does *Satan* say, thy *Life* is *uncertain*, and thy *Death* is *certain*? *Man* is *mortal*, and not a *match* for *Death*; true, saith the Soul, but whether I *live*, or *dye*, I am the *Lords*. It is said in the *Life*, and *Death*, of a worthy *Minister*, *That he passed unto Glory triumphing, rejoycing under the very stroke of Death.* Mr. *Jessey.*

Art *actually* in *Christ*? Triumph (also) for *Death* will *arrive*, and *anchor* thee in a *desirable*, and *delectable Harbor*, and *Haven*. Ah poor Soul! it may be thou hast (as it were) been at *Sea* ever since thy *new* Birth; thy *second* Birth; and hast met with *winds*, and *waves* there; with *storms*, and *tempests* there; it may be thou hast been without *Sun*-light there; without *Moon*-light there; yea, without *Star*-light there; but, when Death *arrests* thy *Body*, it will *arrive* thy *Soul* at a *desirable*, and *delectable*, *Harbor*, and *Haven*; yea, at a *Harbor*, and *Haven*, of *desire*, and *delight*. The *Navigator* meets with hard things at *Sea*; there is (often) nothing but *difficulty* in *view*; *danger*, in *view*; yea, *Death* in *view*; but, he forgets these, when he comes within sight of the *Harbor*; within sight of the *Haven*: But, Soul, what *Harbor* like unto *Heaven*? what *Haven* like unto *Heaven*? when thou art *landed* at this *Port*, at this *Paradise*, thou wilt then *forget* thy *Tryals*, and *Troubles*, and *Travels*; thy *Sicknesses*, and *Solitudes*, and *Cordial* IV.

and *Sufferings*. *And Jesus said unto him, Verily I*
Luk.23. *say unto thee, To day shalt thou be with me in Paradise.*
43. This *Text*, is like a *bundle* of myrrh, and being so *sweetly-sweet*, I shall *touch* upon the *Meditations* flowing from it.

Medit at. That (unto the *worst*) hath *Christ* shewed *mer-*
1. *cy* (at *last*.) *Thou*; *Thee*. Verily I say unto *Thee*; Thou. This man had been very *bad*, for he had been a *Thief*, and *Theft* is a great *Sin*, for it is the *breach* of the great *Command*, of the greatest *God*. This *man* had *sinned*, and this *man* was to *suffer* for his *sin*; yea, to suffer *death* for his *sin*; and yet *Christ* had *mercy* upon him. Though this man had lived to his *last* day, and (possibly) to a *little* part of that day, yet *Christ* said unto him, *To day*; It is
Mat.20.9. very *emphatical*, *To day shalt thou be with me in Paradise*. The Saviour *promiseth*, more than the Sinner *asketh*. *He*, that came into the *Vineyard*, at the *eleventh* hour, had his *penny*, had his *pay*.

2. That *Christ* was *God*, manifested in the *flesh*. *Shalt*; Thou shalt. This *Text*, and *Truth*, prove the *Deity*, and *Divinity* of *Christ*; Thou shalt. Had not *Christ* been *God*, he *would* not have *spoken* thus; and had not *Christ* been *God*, he *could* not have *thus*
1 Tim. 3. spoken; Thou shalt. *Great is the mystery of Godli-*
16. *ness, God was manifest in the flesh*.

3. That words of *Assurance*, are *Christ's* words. No Soul, hath a word of *Assurance* for *Heaven*, un-
John 6. til *Christ* speaks it. *The words that I speak unto you,*
63,68. *they are Spirit, and they are Life*. To day shalt thou be. If *Christ* be a *Mute*, the *Soul* is in *doubt*. *I that speak unto thee am he*. If *Christ* be a *Mute*, the *Soul* is in a *maze*. If *Christ* be *silent*, the *Soul* is *sad*. A word of *Assurance* is from *Christ*. *Whither should we go, but unto thee? thou hast the words of eternal life*. No *voice*, but the *voice* of *Christ*, will *still* the *voice* of *Desperation*. If the *Soul* be *comforted*, and *assured*, *Christ* must be the *Text*, and the
Isa.51.12. *Preacher* too. *I, even I, am he that comforteth thee*. Not I, with another; not I, or another; but I, and no other.

4. That *Paradise* is under *promise* for *Converts*. Thou shalt be in Paradise. *Glory*, is *entailed* upon *Grace*;

Hap-

Happineſs, is *entailed* upon *Holineſs*, and the *Crown* is *appointed* for the *Converts* Head. Thou. That this *perſon* was *convinced*, appears in the *Context*: *Doeſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me, when thou comeſt into thy Kingdom.* That this *perſon* (alſo) was *converted*, appears in the *Text*, or *Chriſt* would not have laid *Paradiſe* under *promiſe*; for *Paradiſe* is for none but *Converts* of his own making: Thou ſhalt be in Paradiſe. *The unrighteous, ſhall not inherit the Kingdom of God.* The unrighteous (*as*) unrighteous, and in a (*ſtate*) of *unrighteouſneſs*, ſhall not inherit the Kingdom of God. *Except ye be converted, and become as little children, ye ſhall not, not* (ſo the Greek) *enter into the Kingdom of Heaven.* Perſons, muſt be *converted*, as well as *convinced*; and *changed*, as well as *called*, or they cannot be paſſed *thorough the Gates into the City.* Ye ſhall not, not, enter into the Kingdom of Heaven. Not, not; two *Negatives*, ſtrengthen an *Affirmative*.

Luke 23. 40, 41, 42

1 Cor. 6. 9

Mat. 18. 3.

That, which makes *Paradiſe*, a Paradiſe *indeed*, is to be with *Chriſt* there. *With me:* Thou ſhalt be with me in Paradiſe. What would a *Paradiſe* be, without *Chriſt*? What would *Heaven* be, though *Angels* be there, and the *Spirits* of *juſt* men made *perfect* be there, if *Chriſt* were not there? *Whom have I in Heaven but thee?* As if the *Pſalmiſt* had ſaid, *Heaven*, would not be a *Heaven* to *me*, were it not for *thee*. Chriſt's being with the Soul (here) makes a *Heaven* (here) and the Souls being with *Chriſt* (hereafter) makes a *Heaven* (hereafter.) Would not *Heaven* be a *Baca*, a *valley* of *tears*? A *Bochim*, a *houſe* of *mourning*, if the Soul were not to find *Chriſt* there? *Let not your hearts be troubled, ye believe in God, believe alſo in me; in my Fathers houſe are many Manſions; if it were not ſo, I would have told you, I go to prepare a place for you; And if I go, and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo.*

5.

John 14. 1, 2, 3.

That

6. That the *Soul* of a *Convert* is a *Bloſſom* of *Eternity*, and hath a *Stamp* of *Immortality*. As the *Mortality* of the *Body*, ſo the *Immortality* of the *Soul*, is *legible* in this *Text*, and *Truth*. Thou ſhalt be with me, and that in Paradiſe. Though thy *Body dye*, yet thy *Soul* ſhall *live*; yea, live with *me*.

Mat. 10. 28. *Fear not them which kill the Body, but are not able to kill the Soul.* Though the Body *dyes*, the Soul *lives*.

7. That when *Time* goes into *Eternity*, then the *Converts Soul* ſhall go into *Glory*. *To day*. Thou art upon *earth* to day, and thou ſhalt be in *Heaven* to day. Thy *Body*, is upon a *piece* of *timber* this *morning*, but thy *Soul* ſhall be in a *place* of *triumph* before *night*. To day. To be in *Paradiſe* is *much*, but (to day) to be there, is *more*: The *time*, *accents* the *mercy*: For *Chriſt* to ſpeak in the *Future Tenſe*, to a *graceleſs* Soul, is not ſo *amazing*, and *amuſing*, as for *Chriſt* to ſpeak in the *Preſent Tenſe*: For *Chriſt* to ſay, *He that believeth not ſhall be damned*, *is ſad*; but to ſay, *Thou Fool, this night ſhall thy Soul be required of thee, this is ſadder*. For *Chriſt* to ſay, *He that believeth, ſhall have everlaſting life*, is much; but for *Chriſt* to ſay, *To day ſhalt thou be with me in Paradiſe*, is much more. Though thou haſt been *ſinning* to (this) day, yet after (this) day, thou ſhalt never more *ſin*. All *perſons*, are *bound* for *Hell*, or for *Heaven*, for there is no *Purgatory*, but what is in the fooliſh *fancy* of the *blind* and *bloody*; of the *barbarous*, and *butchering Papiſts*. This cruel *Crew*, caſt all men into three *Ranks*.

Some, are *Apoſtles*, and *Martyrs*; perſons, *emi-*
1. *nently* godly; theſe (they ſay) go *immediately* to *Heaven*.

Some, are *Apoſtates*, and *Perſecuters* of the Faith;
2. theſe (they ſay) go *immediately* to *Hell*.

There is a *middle* ſort, of *ordinary* ſinners, that
3. *immediately* (after death) go neither to *Heaven*, nor to *Hell*, but to *Purgatory*; where (they ſay) they muſt *bear* the *puniſhment* of their *ſins*, until they

Luk. 16. 22, 23. be *prayed* out. But, all *Souls* are *bound* for *Heaven*, or *Hell*. The *poor* man dying, *arrived* at *Heaven*; the *rich* man dying, *arrived* at *Hell*. The *Soul* of this *Convert*, was to be, where the *Soul* of *Chriſt* was

was to be, and did not his *Soul* go into *Glory*? *Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory?* Was not the *Soul* of this *Convert* in *Heaven*, before his *Body* was in the *Grave*? *Stephen* dyed in this *Faith*, that the *Soul* of a *Convert* goes into *Glory*, when his *Time* goes into *Eternity*, or, he would not have prayed, *Lord Jeſus receive my Spirit.* *They ſtoned* Stephen, *calling upon God, and ſaying, Lord Jeſus, receive my Spirit.*

Luk. 24. 26.

Acts 7. 59

Art *actually* in *Chriſt*? Triumph (alſo) for *Death* will *grave* (and that at once) all thy *Cares*, and *Snares*; all thy *Fears*, and *Tears*; all thy *Temptations*, and *Tribulations*.

Cordial V.

Art *actually* in *Chriſt*? *Death* (then) will *grave* all thy *Cares*. *Martha*, was *careful*, and *troubled*, about many things: As it is ſaid, *She was cumbred about much ſerving*; cumbred: The Greek word to *cumber*, or be *cumbred*, ſignifies to be *drawn*, or *wried* round, and round about; ſo it is ſaid, *Martha, Martha, thou art careful, and troubled, about many things*. Martha, Martha; ſhe is named twice, and the name ſignifieth *Bitter*; as if *Chriſt* had ſaid, *Bitter, Bitter*. 1. *Bitter* to her *ſelf*, in making her *ſelf* a *Drudge*, and *neglecting* the *Word*. 2. To her *Siſter*, in *chiding*, and *accuſing* her. Thou art *careful*; The word ſignifies *exceſſive*, and *ſinful*, *Care*, and *Solicitude*. And *troubled*; The word ſeems to ſignifie, *anxiouſly to be wreathed, with the difficulty of a thing to be accompliſhed*. *Martha*, was *exceſſively*, and *forbiddenly careful*, and *thoughtful*; yea, *anxiouſly wreathed*; ſhe had too much *Care*, and *Trouble*, when ſhe was upon *earth*, but ſhe hath no *care* upon her now ſhe is in *Heaven*. Is not this the *cry* here? *Bread*, for the *day*; *Bread*, by the *way*. Is not this the *Cry* here? *Bread*, for *me*, and *Bread* for *mine*: A little *meal* in my *Barrel*, and a little *Oil* in my *Cruſe*. *Oh* (ſays the *Widow*) *I am going to bake this Cake for me, and my Son, and then to dye.* But, now. Soul, *Death*, will *grave* all thy *Cares*; for, *there is no work, nor device, nor knowledge, nor wiſdom, in the Grave, whither thou goeſt.* This *life*, is a day of *working*, but *death*, is a *night* of *reſting*: This *life*, is a continued *motion*, but *death*, is a continued *reſt*.

I.

Luk. 10. 40. Περισπάομαι.

Luk. 10. 41. μεριμνᾶς.

Τυρβάζομαι.

Eccl. 9. 10

Art

2. Art *actually* in *Christ*? *Death* (then) will *grave* all thy *Snares*. There is a *Snare* cast in all our
Hos.5.1. *wayes*; *there is a Snare on* Mizpah, *and a Net spread upon* Tabor. These, were two *Mountains*; the *first* signifying a *Beacon*, or *Watch-tower*; the *last* signifying *Housing*, or *Purity*. Soul, there is a *Snare* cast in the *Countrey*, and in the *City*; a *Snare* cast in the *Church*, and in the *Closet*. *Gideon*, made an
Judg.8. *Ephod*, *after which* Israel *went a whoring*; *which*
27. (*also*) *proved a Snare to* Gideon, *and to his house*. There is a *Snare* in the *Ship*, and a *Snare* in the *Shop* (here,) but there shall be no *Snare* (hereafter.) *Saul*, gave unto *David*, *Michal* his *daughter*, that she
1Sam.18. *might be a Snare unto him*, *and that the hands of*
20, 21. *the* Philistines *might be against him*. But, though she might be a *Snare* (while) he *lived*, she was no *Snare* (when) he was *dead*.

3. Art *actually* in *Christ*? *Death* (then) will *grave* all thy *Fears*. Is not that *Christian* a *miracle* amongst *men*, that is without *Fear* here? but no *Christian* shall have *Fear* hereafter. *David*, feared a falling into the hands of *Saul* here, and while *Saul* was, but he fears not to fall into the hands of *Saul*, where *Saul* is, or *Himself* is. One man, may *fear* another, while his *Enemy*, and *Himself lives*, but he *fears* not his *Enemy*, when his *Enemy*, and
1 Cor.15. *Himself*, are *dead*. *The last Enemy that shall be de-*
26. *stroyed*, *is* Death.

4. Art *actually* in *Christ*? *Death* (then) will *grave* all thy *Tears*. Now, *Tears* stand in the *eyes* of those that are *Christs*, and their *eyes* are like a *Limbeck*, continually *dropping*: The precious Sons of *Zion* (comparable to fine Gold) are *mourning* between the *Porch*, and the *Altar*; mourning, until they can mourn no more; *mourning*, like *Doves* in the *Vallies*, for their *own* iniquity, and the *iniquity* of their *own*; for their *own* iniquity, and the *iniquity* of *others*; but, there shall be no *mourning* hereafter; The
Rev.21.4 *Grave*, and *Heaven*, are not *Bochims* (*places of weeping*;) not a *Tear* shall be *shed* in either of those *places*. There is to be a *State* upon *Earth* (under the *Personality* of Christs *Reign*) when all *Tears* shall be *wiped* from the *eyes* of those who are (actually) *Christs*.

Art

Art *actually* in *Chriſt*? *Death* (then) will *grave* 5.
all thy *Temptations*. Now, *Satan* follows thee from the *Cloſet*, to the *Church*; and from the *Church*, to the *Cloſet*; but this ſhall not be *hereafter*. Oh, how *many*, and *mighty*! how *great*, and *grievous*! how *horrid*, and *hideous*, are Satanical *Suggeſtions*, and *Solicitations* here! but, there ſhall be none hereafter. *Satan*, being (once) caſt out of *Heaven*, is (ever) caſt into *Hell*. *The Devil that deceived* Rev. 20.
them, was caſt into the lake of fire, and brimſtone, 10.
where the Beaſt, and the falſe Prophet are, and ſhall be tormented day, and night, for ever, and ever.

Art *actually* in *Chriſt*? *Death* (then) will *grave* 6.
all thy *Tribulations*. *Here*, thy *ſorrows, and ſufferings*, come like *waves*; here, *Deep* cryeth unto *Deep*; here, thou art often in the *mouth* of *Lyons*, but, there ſhall be nothing of this *hereafter*. *Here*, thou art fighting with the *Beaſts* of *Epheſus*; here, thou art *hunted* like a *Partridge* upon the *Mountains*, but there ſhall be nothing of this *hereafter*; *Death*, will *grave* all theſe things. *There the wicked* Job 3. 17,
ceaſe from troubling, and there the weary be at reſt; 18, 19.
there the Priſoners reſt together, they hear not the voice of the Oppreſſor; *the ſmall, and the great, are there, and the Servant is free from his Maſter.*

Art *actually* in *Chriſt*? Triumph (alſo) for thou *Cordial* VI.
art an *Heir*. But, here are three *Queſtions*.

But, who are *Thoſe*, who are *Chriſts*? Qu. 1.

But, are thoſe (who are *Chriſts*) Heirs? 2.

But, of what, are thoſe (who are *Chriſts*) 3.
Heirs?

But, who are *Thoſe*, who are *Chriſts*? How ſhall Qu. 1.
thoſe, who are *Chriſts*, be *known* from *others*?

Thoſe (who are *Chriſts*) are ſo by *eternal Do-* Sol.
nation, and by *effectual Vocation*; they are ſo *decretively*, and ſo *declaratively*, but to theſe *diſtinctly*.

Thoſe (who are *Chriſts*) are ſo *decretively*, or, by 1.
eternal *Donation*. They are *given* unto *Chriſt* before *Time*. *As thou haſt given him power over all* Joh. 17. 2.
fleſh, that he ſhould give eternal life to as many as thou haſt given him. All thoſe (who are *Chriſts*) are *given* unto *Chriſt*; that is, they are *choſen* in *Chriſt*.

There

There is a particular *Election* (*which is the ſublimeſt Act of Divine Sovereignty*) and this was (before) *Time. According as he hath choſen us in him before the foundation of the world.* Not that we are *choſen* in *Chriſt* (ſaith one) as the *foundation* of our *Election*, but we are *choſen* in *Chriſt*, as the *foundation* of our *Salvation*.

Eph. 1. 4.

Leigh, in loc.

2. *Thoſe* (who are *Chriſts*) are ſo *declaratively*, or, by effectual *Vocation*. As, there are *Thoſe* given unto *Chriſt* (before) *Time*, ſo, there are *Thoſe* unto whom *Chriſt* is *given* (under) *Time*. *I knew a man in Chriſt*. By thoſe (who are *Chriſts*) I mean thoſe (who are *actually* Chriſts, *declaratively* Chriſts;) thoſe, *effectually* called by *Chriſt*: Among whom, are *ye alſo the called of Jeſus Chriſt*. *Chriſt*, ſpeaks of thoſe given unto him, and unto whom he is given. *Neither pray I for theſe alone, but for them alſo which thou haſt given me, and ſhall believe on me.* As there are ſome given unto *Chriſt*, ſo there are ſome unto whom *Chriſt* is given, and theſe are the *perſons* (unto whom *Chriſt* is given) that I intend.

2 Cor. 12. 2.

Rom. 1. 6.

John 17. 9. 20.

Qu. 2. But, are thoſe (who are *Chriſts*) *Heirs*?

Sol. Thoſe (actually) Chriſts, are Heirs. *All things are yours, whether* Paul, *or* Apollo, *or* Cephas; *whether the world, or life, or death; whether things preſent, or things to come; all are yours, and ye are Chriſts, and Chriſt is Gods.* *Chriſt*, hath his *Heirs*, and thoſe (*actually*) Chriſts, are *Heirs*. *If ye be Chriſts, then are ye* Abrahams *ſeed, and Heirs according to promiſe.* An *Heir*, is one that *ſucceeds* another into a *Poſſeſſion*, and *Inheritance*, after his *death*. Thus, *Solomon*, was *Heir* to *David*; and thus *Iſaac*, was *Heir* to *Abraham*. *Caſt out the Bond-woman, and her Son, for the Son of the Bond-woman ſhall not be Heir with my Son, even with* Iſaac. Thoſe (*actually*) Chriſts, whether *Jews*, or *Gentiles*; whether *Men*, or *Women*, are *Heirs*. *That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel.* What (indeed) is more *legible* in the *Sacred Scriptures*, than that thoſe (who are *actually* Chriſts) are *Heirs*? *He, that overcometh, ſhall inherit all things, and I will*

1 Cor. 3. 21, 22, 23

Gal. 3. 29.

Gen. 21. 10.

Eph. 3. 6.

Rev. 21. 7.

I will be to him a God, and he ſhall be to me a Son.

But, of what, are thoſe (who are (*actually*) Chriſts) *Heirs?* Qu. 3.

Theſe things, may be *reduced* to two *Heads*; things *preſent*, and things to *come*; but, to theſe *diſtinctly*. Sol.

Thoſe (*actually*) Chriſts, are *Heirs* of things *preſent*. 1.

But what are thoſe things *preſent*, of which (*thoſe actually Chriſts*) are *Heirs?* Qu.

Thoſe (*actually* Chriſts) are *Heirs* of *Chriſt*. An *Empire* (ſayes *Luther*) is but a *Cruſt*, which the *Father* of *mercies* may *caſt* to a *Dog*. An *Empire* (without a *Chriſt*) is *nothing*; but *Chriſt* (without an *Empire*) is *any thing*; is *every thing*; is *all things*. There have been *few*, but the *Nimrods*, and *Nebuchadnezzars* of the *world*; but the *Sauls*, and *Sennacheribs* of the world; but the *Pharaohs*, and *Pilates* of the *world*, that have been the *Lords* of the *world*. *Chriſt*, is the *Object* of the Nations *deſire*; the *Object* of the Fathers *delight*, and yet thoſe (actually) *His*, are *Heirs* of *Him*. *Chriſt*, is the *Being* of *Beings*, as *God*; the *Beauty* of *Beauties*, as *Man*; and the *Bleſſing* of *Bleſſings*, as *God-Man*; and yet thoſe (actually) *His*, are *Heirs* of *Him*. Sol. 1.

My Beloved, is mine, and I am his, he feedeth among the Lillies. Can. 2. 16.

Thoſe (*actually* Chriſts) are *Heirs* of the *Grace* of *Chriſt*. *Grace*, is a *Pearl* of that *weight*, and *worth*, that the *Topaz* of *Ethiopia*, is but a *pebble* to this *Pearl*, and not to be *valued* with it, and yet thoſe (who are *actually* Chriſts) are *Heirs* of the *Grace* of *Chriſt*. *Grace*, is ſuch a *Pearl*, that it entitles, and entails *Glory*; ſuch a *Pearl* as will go into *Glory*, when *Time* goes into *Eternity*, and yet thoſe (who are *actually* Chriſts) are *Heirs* of the *Grace* of *Chriſt*. *Grace*, is ſo *pure*, that there is no *ſin* in it, and ſo *precious*, that the whole *Fabrick* of *Salvation* is laid upon it, (*By Grace are ye ſaved*;) and yet thoſe (who are *actually* Chriſts) are *Heirs* of the *Grace* of *Chriſt*. 2.

Since the day ye heard it, and knew the Grace of God in truth. Col. 1. 6.

3. Thoſe (*actually* Chriſts) are *Heirs* of the *Spirit* of *Chriſt*. What the *Body* is without the *Soul*, that the *Soul* is without the *Spirit*. What the *Soul* is to the *Body*, that the *Spirit* is to the *Soul*; and yet thoſe (who are *actually* Chriſts) are *Heirs* of the *Spirit* of *Chriſt*. A man without the *Gales*, and *Guſts* of the *Spirit*; without the *Incomes*, and *Influences* of the *Spirit*, is like a *Ship becalmed*, and *weather-bound*, and yet thoſe (who are *actually* Chriſts) are *Heirs* of the *Spirit* of *Chriſt*. It is the *Spirit* that *ſearcheth* all things, yea, the *depths of God*; it is the *Spirit that witneſſeth together with our ſpirits, that we are the children of God*, and yet thoſe (who are *actually* Chriſts) are *Heirs* of the *Spirit* of *Chriſt*.

Gal. 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying, Father, Father.*

4. Thoſe (*actually* Chriſts) are *Heirs* of the *Miniſtery* of *Chriſt*. *Chriſt*, hath a twofold *Miniſtery*, the Miniſtery of *Men*, and the Miniſtery of *Angels*; to theſe diſtinctly.

1. Thoſe (*actually* Chriſts) are *Heirs* of the *Miniſtery* of *Men*. A *Goſpel-Miniſtery* would be accounted no ſmall *mercy*, were not we *ſick* of a ſpiritual *Pluriſie*. *Honey*, will *down* with an *hungry* Man, but the *full ſtomach* treads under foot the *Honey-comb*. *Manna*, would have been *taſteful* unto an *hungry* Man, but the *Iſraelites* were *glutted* with the *plenty* of it. Have not *Goſpel-Miniſters*, been *Goſpel-Inſtruments*, in the *hand* of *God*, for the *converſion* of many *Souls*? *Who then is* Paul? *and who is* Apollo? *but Miniſters by whom ye believed, even as the Lord gave to every man.* Is it not pity, that every *Goſpel-Miniſter* hath not ſuch an *Auditory* as *Chryſoſtom* had, which ſaid, That the world knew as well how to be without the firmamental *Sun*, as they knew how to be without their *Miniſter*? We had better want the *ſhining* of the *Sun*, than the *Preaching* of *Chryſoſtom*. It is true, the *Ambaſſador*, is to *ſhew* his *Letters* of *Credence*, before his *Audience*: *Paul* (writing to the *Romans*) in the very firſt words, *propoſes* his *Vocation*. Paul, *a*

1 Cor. 3. 5 *Satius eſt, ut Sol non luceat, quàm ut* Chryſoſtomus *non doceat.*

Rom. 1. 1. *ſervant of Jeſus Chriſt, called to be an Apoſtle, ſeparated*

rated unto the Goſpel of God. A *Goſpel-Miniſter*, is a great *mercy*, if it may be (truly) ſaid of *Him*, as it was of *One*, As his *Lip* was, ſo his *Life* was: And, as it was ſaid of *Another*, That, *He* was not (onely) a *Theoretick*, but (alſo) a *Practical Divine*; for what he *taught*, he firſt *practiſed* himſelf. When *Ernuſtus* was *deſired* (by the City of *Auſpurg*) to return *Regius* the *Miniſter*; he anſwered, That he would as ſoon *part* with his *Eyes*, as with *Him*. Were it not for the *pleaſure* of *knowledge*, the *delight* in *ſtudy*, and the *hopes* of *winning Souls* to *Chriſt*, who would be *Miniſters*, ſo little *Veneration* (from ſome) hath a *Goſpel-Miniſtery* now? *Faith, cometh by hearing, but how ſhall we hear without a Preacher?* Is it not hard to *determine*, whether a *People* be *happier* in the *enjoyment*, or *unhappier* in the *loſs* of a *painful, powerful, gracious*, and *Goſpel-Miniſtery?* and yet thoſe (*actually* Chriſts) are *Heirs* of a *Goſpel-Miniſtery*: It is ſaid of *One*, That he was ever *baniſhed* in *Peace*, but ſent for *home* in *War*. Ah Soul! There may ariſe ſuch a *ſtorm* within, and ſuch a *cloud* may *interpoſe* between thy *Soul*, and thy *Saviour*, that thou may'ſt ſend for a *Goſpel-Miniſter*. *One* (preaching his *Farewel-Sermon* at *Middleburgh*) filled his *People* with ſuch *ſighs*, and *tears*, that they (rather) ſeemed *children*, to *part* with a *Father*, than *People*, to *part* with a *Paſtor*. The *deſire* of *Jewel*, was, That he might *dye Preaching*. It was (alſo) the uſual wiſh of *Auſtin*, That when *Chriſt* came, he might *find* him either *Praying*, or *Preaching*. If any *ſin* in a *Goſpel-Miniſter* be *unpardonable*, it is his *Silence*, for he is *Gods Mouth*, and the *Goſpel* his *Voice*, and yet thoſe (*actually* Chriſts) are Heirs of a *Goſpel-Miniſtery*. *One* (writing of the *Romiſh Prelates*) ſaith, That ſince *Prelates* increaſed in *Pomp*, chooſing the firſt places in the *Church*, they have been the *chiefeſt* in *perſecuting* of *Jeſus Chriſt*, and have ever ſhewed themſelves not *Teachers*, but *Deceivers*; not *Paſtors*, but *Impoſtors*; not *Prelates*, but *Pilates*; ſucceeding, not *Peter* in *Teaching*, but *Romulus* in *Murdering*. Though they are unfit to be *Seers*, that cannot *diſtinguiſh* between *Hagar*, and *Sarah*; the

Nazianz.

Zelius.

Duke of *Brunſwick*

Rom. 10. 14, 17.

Themiſtocles.

Walleus.

Aut precantem, aut prædicantem.

Bernard.

Manna of *Iſrael*, and the *inchanted Cup* of *Babel*: As they are unfit to be *Miniſters*, (who are like *Jeroboam's Prieſts*) the *vileſt* of the *People*; and he is unfit to be a *Miniſter*, who may ſet his foot (for *ignorance*) againſt a *quondam Scottiſh Biſhop*, who (being addreſſed with a *Caſe* of *Conſcience*) proteſted (like an ignorant——as he was) that he *knew* neither *old* Law, nor *new*; which is become a *Proverb* in *Scotland*, (to expreſs a very ignorant man) *Thou art like the Biſhop of* Dunkelden, *who knew neither old Law, nor new*; yet a *Miniſter* (of *Chriſt's making*) is a *Worker* of *Souls* for *Chriſt*; and his grand *deſign* is to raiſe up a *Seed* to his eldeſt *Brother*; now, thoſe (*actually* Chriſts) are *Heirs* of a *Goſpel-Miniſtery*. It is ſaid of *Bede*, that three things were very *familiar* to him in his whole *life*; to *pray*, *preach*, and *write*; that (upon his *Tomb*) was this found:

Biſhop of *Dunkelden*

Animarum procus.

Hac ſunt in Foſſa, Bedæ *venerabilis Oſſa.*

Here lies *intombed* in theſe *Stones*
Of venerable *Bede* his *Bones*.

Were a Mans *Head*, Gold; his *Granary* fuller than *Pharaohs*; his *Treaſury* richer than *Hezekiahs*, and every *Room* in his *houſe* better *furniſhed* than *Solomons*; there might come a time he might ſtand in *need* of a *Goſpel-Miniſter*; and yet thoſe (*actually* Chriſts) are *Heirs* of a *Goſpel-Miniſtery*. As great a *Potentate* as *Pharaoh* was, and as *deſpicable* a *perſon* as *Moſes* was, yet the *Potentate* ſent for the *Prophet*. It is ſaid of *One* (who was *Rector* of the *Univerſity* of *Geneva*) that with *ſighs* and *tears*, the *People* parted with *him*; as if in loſing *him*, they had loſt a principal *Member* of their *Body*. *Goſpel-Miniſters*, are called *Ambaſſadors*; called *Fathers*; called *Shepherds*; called *Stewards*; called *Watchmen*; called *Workmen*, &c. and yet thoſe (*actually* Chriſts) are *Heirs* of a *Goſpel-Miniſtery*.

Exod. 8. 8

Spanhemius.

2. Thoſe (*actually* Chriſts) are *Heirs* of the *Miniſtery* of *Angels*. As they are *Heirs* of the *Miniſtery* of *Men*, ſo of *Angels*. *Angels*, are Gods *Heralds*; Gods *Ambaſſadors*, to carry *corſes* from his *Throne*, to his *Footſtool*; from *Heaven* to *Earth*; and yet thoſe

thoſe (who are *actually* Chriſts) are *Heirs* of the *Miniſtery* of *Angels*. *Angels*, are Gods *Servants*; Gods *Stewards*; Gods *Miniſters*; Gods *Meſſengers*; and yet thoſe (*actually* Chriſts) are *Heirs* of the *Miniſtery* of *Angels*. *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?* The beſt part of *Man* (even his *Soul*) is *lower* than *Angels*; an *Angel*, is a *perfect* Soul, and a *Soul* but an *imperfect* Angel. *Angels*, were *created* in the *beginning*, and *ſetled* in an *upright* ſtate, in whom, may be conſidered theſe things. Heb. 1. 14

Their *Nature*. *Angels*, are *ſpiritual*, and *incorporeal Eſſences*. *Unto which of the Angels ſaid he at any time, Thou art my Son? He taketh not hold of Angels, but of the ſeed of* Abraham *he taketh hold.* Greek. 1. Heb. 1. 7. Heb. 2. 16

Their *Qualities*. 1. They are *wiſe*. The woman of *Tekoah* told *David*, *As an Angel of God, ſo is my Lord the King, to diſcern good, and bad.* 2. *Angels*; are of great *might*. *And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels.* 3. They are of great *Agility*. *Gabriel*, is ſaid to *flie ſwiftly*. This, is the reaſon, why the *Cherubims* in the *Tabernacle*, were *painted* with *wings*. 2. 2 Sam. 14. 17. 2 Theſſ. 1. 7. Dan. 9. 21

Their *Number*. They are *many*; *very* many; I know not *how* many. *To an innumerable company of Angels.* 3. Heb. 12. 22.

Their *Place*. The higheſt *Heaven*; where they ever *wait* upon *God*. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven, there Angels do always behold the face of my Father which is in heaven.* 4. Matth. 18. 10.

Their *Degrees*. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel.* 5. 1 Theſſ. 4. 16.

Their *Office*. Partly, to *magnifie* God, and partly to *perform* his *Commandments*. *Bleſs the Lord ye his Angels, that excell in ſtrength; that do his Commandments.* *Angels*, have not the leaſt *ſpot*, or *tincture* of *ſin*, in their *nature*, yet the *nature* of *Angels* was *potentially* ſinful. Evil *Angels* (which 6. Pſal. 103. 20.

fell at firſt) were *holy*; and *they* (who now ſtand) might have *fallen*, notwithſtanding their created *holineſs*, if *God* had not ſuperadded *confirming Grace*, which *eſtabliſheth* them for *ever*.

Qu. If the *nature* of *man*, be nothing but *ſin*, and *Angels* have not any *ſin* at all in their *nature*, how then
Job 4. 18. is there *Folly* in the *Angelical Nature*? *His Angels he charged with Folly.*

Sol. 1. There was not any Folly *concreated* with them. Their *nature*, is *purely pure*.

2. They have not *contracted* any *Folly* into their *nature*. The *Folly* of the *good* Angels, is but like the *Folly* of man in a *Paradiſical* ſtate, when he had (onely) a *power* to *ſin*. They have (onely) a *potentiality*, a *poſſibility* in their *nature* to *ſin*; And *Chriſt* hath changed their *poſſibility* to *ſin*, into an
Caryl *in loc.* *impoſſibility* of *ſinning*. *Redemption*, hath not (onely) *bettered* the *condition* of *man*, but (alſo) the *condition* of *Angels*; and yet thoſe (*actually* Chriſts) are *Heirs* of the *Miniſtery* of *Angels*.

5. Thoſe (*actually* Chriſts) are *Heirs* of the *Righteouſneſs* of *Chriſt*. The *imputing* of Chriſts *righteouſneſs* unto (his) is their *juſtification*; the *imparting* of his *righteouſneſs* to (his) is their *ſanctification*. *Chriſt*, is *ſanctification* to (his) as well as *righteouſneſs*. There is a twofold *righteouſneſs* in *Chriſt*, *imputed*, and *imparted*; the *firſt*, in order to *juſtification*; the *ſecond*, in order to *ſanctification*; a righteouſneſs *imputed*, juſtifies before *God*; a righteouſneſs *imparted*, juſtifies before *man*. Noah,
Heb. 11. 7 *became heir of the righteouſneſs which is by faith.* It is called a *righteouſneſs* of *faith*, becauſe *faith* is *converſant* about it, as its *object*, and yet thoſe (*actually* Chriſts) are *Heirs* of his *righteouſneſs*.

6. Thoſe (*actually* Chriſts) are *Heirs* of *God*. *God*, is the *inheritance* of all that are *actually* Chriſts, and who is able to *ſay*, yea, able to *ſee* what an inheritance *God* is? *Naboth*, looked upon the *inheritance* of his *Father*, as a great thing; *God, forbid it, that I ſhould give away the inheritance of my fathers unto thee.* But, for a *God*; the God of *Gods*; the chiefeſt Good; the *Good*, in whom is *all* good, and *nothing* but good, to be the *inheritance* of thoſe (who are *actually*

actually Chriſts) who is able to *expreſs*, or *conceive* what this is? Here, *Expreſſion*, is *puzled*; yea, here, *Conception* is poſed. *If children, then heirs, heirs of God, and joint heirs with Jeſus Chriſt.* If children, there's the *Suppoſition*; then Heirs, there's the *Poſition*; heirs of God, there's the *Expoſition*. Here, are three *paſſages* of *Dignity*, riſing *gradually*. 1. Not (onely) *children*, but (alſo) *heirs*. 2. Not *heirs* of a *mortal* man, but of an *immortal* God. 3. Not baſely *aſſociated* in this *inheritance*, *co-heirs with Chriſt*. Children, inherit, by the *Law* of *God*; by the *Law* of *Nature*; by the *Law* of *Nations*; and yet thoſe (*actually* Chriſts) are *heirs* of *God*. Rom. 8. 17.

Thoſe (*actually* Chriſts) are *heirs* of *Goſpel-Priviledges*. *Theſe* have a *Goſpel-propriety*, in a four-fold *Goſpel-Priviledge*; *Acceſs*; *Audience*; *Aſſiſtance*; *Acceptance*. To theſe diſtinctly. 2.

Thoſe (*actually* Chriſts) have a *Goſpel-Propriety* in *Acceſs* (to) *God*, at the *Throne* of *Grace*. Is *Acceſs* to a ſinful, and mortal *man* nothing? but what is *Acceſs* (then) to a ſinleſs, and immortal *God*? Oh Soul! when thou cryeſt *free among the dead*; when thou haſt been *days, and nights in the deep*, thou may'ſt go into a *Chamber*, into a *Cloſet*, and give *vent* to thy *Soul* there, and is not this a great *mercy*? when thy *Soul* hath been *like a troubled Sea*, and thou haſt cryed *forſaken*, and *forgotten*; out of the *hand* of *God*, and out of the *heart* of *God* too, thou haſt gone to thy *knees*, and told *Chriſt* of thy *ſins*, and *ſorrows*, who ſends not away *ſad* from his *preſence*, and is not this a great mercy? *Let us (therefore) come boldly to the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.* The *Cherubims*, or *Mercy-ſeat*, (ſaith one) was a *Type* of the *Throne* of *Grace*; unto this *Throne* of *Grace*, may thoſe (*actually* Chriſts) have *Acceſs*; they may come as the *Sons* of the *New* Teſtament, and are not to come as the *Servants* of the *Old*: If they come (*believingly*) they may come (*boldly*;) or (according to the *Greek*) with *boldneſs*: with *liberty*, and *confidence*, of ſpeaking all our mind; but this *Acceſs*, and obtaining *mercy*, is thorough *Chriſt Jeſus the Lord*, their *High-Prieſt*, and *Interceſſor*. 1. Heb. 4. 16 *Leigh.* μετὰ παῤῥησίας. Rom. 5. 2.

2. Thoſe (*actually* Chriſts) have a *Goſpel-Propriety* in *Audience* (from) *God*, at the *Throne* of *Grace*. Is it nothing to have *mans* ear? but, what is it (then) to have *Gods* Ear? who is all *Ear*, as well as all *Eye*; *hearing* (all) things, as if he had but (one) thing to *hear*, as well as *ſeeing* (all) things, as if he had but (one) thing to *ſee*. *God*, heareth not *Sinners*, but he heareth *Saints*. *I ſought the*
Pſal. 34. *Lord, and he heard me, and delivered me from all my*
4,6,15. *fears*, *Chriſt* (by thoſe *actually* his) may be *conſulted* as an *Oracle*, and have his *Ear*. *This poor man cryed, and the Lord heard him, and delivered him out of all his troubles.* Is it not a great *mercy* to have Chriſts *Ear*, eſpecially, when thou haſt none other *Ear* to *hear* thy *cryes*? *The eyes of* Jehovah *are upon the righteous, and his ears are open unto their cry.*

3. Thoſe (*actually* Chriſts) have a *Goſpel-Propriety* in *Aſſiſtance* (from) *God* at the *Throne* of *Grace*. For a poor *Soul* to go to the *Throne* of *Grace*, and be *animated* there; to go to the *Throne* of *Grace*, and be *aſſiſted* there, is not this a great mercy? Oh (ſays the Soul) though it is my *duty* to *pray* at (all) times, and hath been my *mercy* to pray (many) times, yet I cannot pray now; my *heart* is like a *Wilderneſs* now; like a *Deſart* now; my *heart* is *dark*, and *dead*, and *down* now, that I cannot *pray*: Is it ſo? yet, let there be no *declining* (of) *duty*, for there ſhall be *aſſiſting* (in) *duty*. *Likewiſe the*
Rom. 8. 26 *Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the Spirit himſelf maketh interceſſion for us with groanings which cannot be uttered.* Is not this a *Metaphor*, taken, either (1.) from one that lifts a piece of *timber*? which he cannot do alone, but as *he* is at one *end*, ſo he hath *one* at the other end, that helps him to lift it. Thus, muſt the *Spirit* help thee in *Prayer*, or thy *Prayer* will never paſs thorough the *hand* of the *Son*, unto the *heart* of the *Father*. Or (2.) from a *Nurſe*, that takes hold of the *Child*, to aſſiſt it in *going*, and *prevent* its *falling*? Thus, the *Spirit*, muſt take hold of the *Soul* in *Prayer*; Prayer, being a *breathing* (out) that before *God*, which was

firſt

firſt *breathed* (in) by the *Spirit* of *God*. Or (3.) from an old *Man* that *leans* upon his *ſtaff*, and cannot go without it? Thus, thou mayſt go (unto) *duty*, but thou wilt not go unto *God* (in) that *duty*, without the *Spirit*.

Thoſe (*actually* Chriſts) have a *Goſpel-Propriety* in *Acceptance* (with) *God*, at the *Throne* of *Grace*. Oh (ſaith the Soul) I fear I have loſt all my *Prayers*, and all my *Tears!* He hath a *Bag* for my *Sins*, but I fear he hath not a *Book* for my *Prayers*, and a *Bottle* for my *Tears*. But, Soul, art *actually* Chriſts? then *perſon*, and *performance*; then *Soul*, and *Service*, are *accepted* with *God* thorough *Chriſt Jeſus*. *To the praiſe of the Glory of his Grace, wherein he hath made us accepted in the Beloved.* Or (according to the *Greek*) wherein he hath *freely* made us *free*, or, *freely accepted* us. 4. Eph. 1. 6. ἐχαρίτωσεν

Thoſe (*actually* Chriſts) are *Heirs* of *Goſpel-Promiſes*. Are not the *Promiſes* great things? *Bilney*, *Glover*, and *Spira*, thought them ſo; yet thoſe (*actually* Chriſts) are *Heirs* of the *Promiſes*. Are not the *Promiſes* great things, when the *Soul* cryes for a *Promiſe*, as the *Woman* for *Children*; *Children, or I dye?* A *Promiſe* (ſaith the *Soul*) or I *dye*; *Chriſt* (in a *Promiſe*) or I *dye*. Does the *Soul* ſay, I do not know that ever *God brought*, and *bleſſed*, any *Promiſe* to my *Soul*: But, Soul, haſt a *Propriety* in the *Prince* of *Life?* then thou haſt a *Propriety* in the *Promiſe* of *Life*; for, *All the Promiſes of God, in Chriſt are Yea, and in Chriſt, Amen, to the Glory of God by us.* 8. 2 Cor. 1. 20.

But, what are thoſe things which are laid under *Promiſe?* Queſt.

Eternal Life, that is laid under *Promiſe*. Is *Life* nothing? *Natural Life* nothing? This is *Spiritual*; yea, this is *Eternal Life*. *Eternal Life*, is made up of *Grace*, and *Glory*, and yet this is *laid* under *Promiſe*. *In hope of Eternal Life, which God (that cannot lye) promiſed before the world began.* Before the world began; not from *Eternity* (ſaith one) but *before* many Ages. Either God *decreed* from *Eternity* to *promiſe* Eternal Life, or he did *promiſe* Eternal Life, from the *beginning* of *Ages*, in that *famous* Sol. 1. Tit. 1. 2. *Non ab æterno, ſed ante multa ſæcula.* Grotius.

Gen.3.15. *famous* promiſe, of the *bleſſed* Seed. Is not Eternal Life worth the *hearing*? worth the *heeding*? worth the *having*? worth the *holding*? and yet this is *laid*, and *left* under *promiſe*.

2. *Pardon* of *ſin*, that is *laid* under *promiſe*. Ask a *deſponding*, *doubting*, *drooping* Soul, and he will tell you, that *pardon* of *ſin* is a *ſingular* mercy, of the *plural* number. What would not a *caſt* man, a *condemned* man give for a *Pardon*? What would not a *Soul* caſt down with the *ſight*, and *ſenſe* of *ſin*, give for a *ſight*, and *ſenſe* of the *pardon* of it? Is not that a ſweet word? *I will be merciful to their*
Heb.8.12 *unrighteouſneſs, their ſins, and their iniquities, will I remember no more.*

3. *Power* againſt *ſin*, is *laid* under *promiſe*. Oh (ſaith the *Soul*) I am not a *match* for this *Achan*! for that *Goliah* of *Gath*! for theſe *ſons* of *Zerviah* within! Oh (ſaith the Soul) *I find a Law in my members, warring againſt the Law of my mind*! Oh, I find *fleſhly Luſts warring againſt the Soul*! Is it ſo with *thee*? ſo it is with *me*, but, *power* againſt *ſin*, is *laid* under *promiſe*. As, *the way of the Lord is ſtrength to the upright*, ſo, *they that wait upon the Lord*, (and
Iſa.40.31. keep his way) *ſhall renew their ſtrength*; (*change their ſtrength*, ſo the margent;) *they ſhall mount up with wings as Eagles*; *they ſhall run, and not be weary, and they ſhall walk, and not faint.*

4. *Purity*, of *Soul*, is *laid* under *promiſe*. Oh (ſaith the *Soul*) how ſhould I *run* thorough *thick*, and *thin*! thorough *fire*, and *water*, if my *ſins* (thoſe curſed *Inmates*, and cruel *Mikvats* within) were but *ſubdued*! Oh how ſhould I face *Croſſes*, and *Loſſes*! the *Rack*, and the *Stake*, if my *ſins* were but *ſubdued*! and this *body* of *ſin*, were but *deſtroyed*! Oh! what is *pardon* of *ſin*, and *power* againſt *ſin*, when there is the *preſence* of *ſin* ſtill? But, *purity* of *ſoul*, of *heart*, and *life*, is *laid* under *promiſe*, for *thee*, and *me*, if *we* be *actually* Chriſts. *He will ſub-*
Mic.7.19. *due their iniquities.*

5. *Peace* of *Conſcience*, is *laid* under *promiſe*. *Peace*, of *Conſcience*, is an *Anticipation* of *Glory*; a *Heaven* begun here, and yet this is *laid* under *promiſe*. A *wounded*, and *clouded* perſon, is like a *man* in a

Rack:

Rack: *A man may ſuſtain his own infirmity, but a wounded ſpirit who can bear?* A *man* (that hath loſt *ſight* of *Chriſt*) is like (as it were) a living man in *hell*, having no peace *going* out, *coming* in, *lying* down, *riſing* up. To have the *ſhines*, and *ſmiles*, of the *face* of *God*; to be *indulged* the *looks*, and *loves*, of *Chriſt*, theſe are the *foretaſtes* of *Heaven*, and of *Glory*. *Thou wilt keep him in peace, peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee.* *Præludia cœli.* Iſa. 26. 3.

6. *Growth*, in *Grace*, is *laid* under *promiſe*. *Painted* children, *grow* not, but *living* children grow. Look upon a child *painted* upon the *wall*, and it *grows* not; it is no *bigger* than it was when *firſt* painted, and ſeven years have paſſed ſince; but a *living* child hath *grown* much in *ſeven* years. All *Gods* children, are *living* children, therefore *growing* children; they grow *upward*, or *downward*; if they *grow* not in *Faith*, and *Love*; *Comfort*, and *Joy*, which is a growth *upward*; then they *grow* in *Humility*, and *Self-denial*; in *Tears*, and *Soul-abhorrence*, which is a growth *downward*; if they *grow* not in *quantity*, grow *bigger*; yet they grow in *quality*, grow *better*; and the one as real a *growth* as the other. As it is true, where there is *life*, there will be *motion*; it is as true, where there is the *truth* (of) *Grace*, there will be *growth* (in) *Grace*. *I will be as the dew unto* Iſrael; *he ſhall grow as the Lilly*, (which groweth ſuddenly, and with a ſingular beauty) *they ſhall revive as the Corn*, (of one Seed, comes very many) *they ſhall bloſſom as the Vine*, (which bloſſoms abundantly) and the *memorial*, or *monument* thereof, ſhall be as the *wine of* Lebanon. *Ye ſhall go forth, and grow up, as Calves of the ſtall.* It is true, *Falls*, and *Sickneſſes*, may (for a time) *hinder* the *growth* of a *natural* child; it is (alſo) true, *Corruptions*, and *Temptations*, may (for a time) *hinder* the *growth* of a *ſpiritual* child; but all *Gods* children, are *living* children, therefore *growing* children. Theſe *grow*, though they do not *ſee* themſelves grow: The *Graſs*, and the *Corn* (in the *ſeaſon* of *Growth*) *grow*, though the *Husbandman* does not *ſee* theſe grow; he *ſees* that theſe are *grown*, Hoſ. 14. 5, 7. Mal. 4. 2.

grown, though he did not ſee theſe *grow*: Thus, the *children* of *God*, may *ſee* themſelves *grown* in *Grace*, though they *ſee* not themſelves for to *grow* in *Grace*, and *growth* (in) *Grace*, is from the *Gift* (of) *Grace*; He, that *gives* a *Being*, gives a *Bleſſing*.

7. *Perſeverance*, in *Grace*, is *laid* under *premiſe*. It had been much better never to have *profeſſed*, than *finally* to *Apoſtatize*. *It had been better for men never to have known the way of righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them.* *Grace*, may *decay*, but it cannot *dye*; it may be *abated*, but it cannot be *aboliſhed*; it may be *ſhaken* (in) the *ſoul*; but it cannot be *ſhaken* (out) of the *ſoul*. *I have prayed for thee, that thy faith* Job 17.9. *fail not. The righteous* (*alſo*) *ſhall hold on his way, and he that hath clean hands, ſhall add ſtrength, to ſtrength.* The righteous; the perſon *that doth righteouſneſs*, ſhall hold on his way: what way? the *way* of his *heart*, or his *inward* way; the *way* of his *hand*, or his *outward* way; this perſon ſhall *ſtand*; *and having done all ſhall ſtand.* There may be the *fall* of the *Leaf*, but there cannot be the *fall* of the *Root*; *Becauſe I live, ye ſhall live alſo.* *Judas*, fell *finally*, as well as *fouly*; *Peter*, though he fell *foully*, yet he *fell* not *finally*. *The wayes of the Lord* Hoſ. 14.9. *are right, and the juſt ſhall walk in them, but the tranſgreſſors ſhall fall therein.* *Apoſtaſie*, is a great *ſin*; and *Apoſtates* are great *ſinners*, but thoſe (*actually*) *Chriſts* ſhall not (finally) *apoſtatize*; they ſhall (thorough) Chriſt, *perſevere* in the *wayes* (of) *Chriſt*. *The ſteps of a good man are ordered by the* Pſal. 37. *Lord, and he delighteth in his way: Though he fall, he* 23, 24. *ſhall not be utterly caſt down, for the Lord upholdeth him with his hand.*

8. *Supporting-grace*, is *laid* under *premiſe*. As no *Saint* is without *corruption*, ſo no *Saint* is without *temptation*. *Paul*, had both, and ſo hath every 2 Cor. 12. Saint. *I had a thorn in the fleſh, a meſſenger of Satan* 7, 8, 9. *to buffet me.* By this, ſome underſtand *corruption*; others, underſtand *temptation*; others, *corruption*, and *temptation*: Thus, I underſtand it, to be ſome Satani-

Satanical *ſuggeſtion*, working upon his *corruption*. For this, *I beſought the Lord thrice, that it might depart from me*; Thrice; that is, often, frequently, inſtantly: A certain number, put for an uncertain. *Eſtius, Marlorat, Tirinus.*

And he ſaid unto me, my Grace is ſufficient for thee. *My* Grace, not *thy* Grace; *Grace*, in thy publick *head*, not Grace in thy private *hand*; the *Supply* of *Grace*, not the *Receipt* of *Grace*; *Grace*, in the *Fountain*, not *Grace* in the *Stream*. Though *Chriſt* do not always anſwer in *kind*, yet he anſwers in *effect*: Though *Chriſt* did not preſently deliver *Paul* from the *temptation* of *evil*, yet he did deliver him from the *evil* of *temptation*. Though *temptation*, by *Chriſt*, is not taken from off *Paul*, yet *Paul*, by *temptation*, is not taken from off *Chriſt*.

Supplying-grace, is *laid* under *promiſe*. *My God, ſhall ſupply all your need, according to his riches in Glory, by Chriſt Jeſus.* I know not how to paſs this *Text* (*ſweeter than a bundle of myrrhe*) nor paſs out of this *Garden*, without *plucking* ſome *Flowers*, and *preſenting* theſe *Meditations*. 9. Phi. 4. 19.

That thoſe (who were Chriſts) *had*, and thoſe (who are Chriſts) *have* their *times* of *need*. Your *need*. Theſe (were *Chriſts*) and yet had their *times* of *need*. Meditat. 1.

That, *Supplies* of *Grace*, are *laid* under *promiſe*, for thoſe (who are *Chriſts*) in their *times* of *need*. *Shall* ſupply your need. Here, is the *promiſe*. 2.

That there is a *Supply* of *Grace* in *God* for thoſe (who are *Chriſts*) in all their *times* of *need*. God, ſhall *ſupply* your *need*; yea, *all* your need. The *ſupplies* of *Grace*, ſhall *quadrare* (with) and be *adæquate* (unto) all your need. God, ſhall ſupply all your need. 3.

That *God*, ſupplies thoſe (who are *Chriſts*) with *Grace*, according to his *Riches* of *Grace*, in their *times* of *need*. According to his *Riches* in *Glory*. It is here called *Riches* (in) *Glory*, but in another place called *Riches* (of) *Glory*. *That he would grant you, according to his Riches (of) Glory, to be ſtrengthened with all might in the inner man.* It is (alſo) called *Riches* (of) *Grace*. *In whom, we have redemption* 4. Eph. 3. 16.

Eph.1.7. *redemption thorough his blood, the forgiveneſs of ſins, according to the riches of his Grace.* *Grace* and *Glory*, are near *akin*, and differ not in *kind*, but in *degree*; for, *Grace*, is *Glory Militant*, and *Glory*, is *Grace Triumphant*.

5. That thoſe (who are *Chriſts*) are (thorough *Chriſt*) ſupplied with *Grace*, in all their *times* of *need*. By *Jeſus Chriſt*, God ſhall ſupply all your need, according to his Riches of Grace *by Jeſus Chriſt*. As all in *Egypt*, ſo all in *Iſrael*; but all in *Egypt*, went thorough the *hands* of *Joſeph*; and all in *Iſrael*, goes thorough the *hands* of *Jeſus*. *Chriſt*, is the *Diſpoſer*, and *Diſpenſer*, of all *Grace*. As he is the *Fountain*, from which all our *mercies flow*, ſo, *union* with him, is the *channel*, in which all our mercies *run*.

6. That *Aſſurance* of *Intereſt* in the *God* of *Grace*, thorough the *Grace* of *God*, is *attainable*, and *obtainable*, in this *life*. My God: But, my God, ſhall ſupply all your need, according to his *Riches* of *Grace*, by Chriſt Jeſus. My God. *Felicity*, is *bound* up in *Propriety*. My God.

Queſt. But, what are theſe *times* of *need*, which thoſe (who *were* Chriſts) *had*, and thoſe (who *are* Chriſts) *have*; or, *may* have?

Sol. 1. A time of *Poverty*, is a time of *Need*. It is ſaid, the rich *men* of *Italy*, are the *richeſt*, and the *poor*, the pooreſt *men* in the *world*. *Poverty*, is a *Snare*, though not ſo *great* a Snare as *Plenty*. It was the *Gregory.* ſaying of one, *That contented Poverty, is true Riches.* As there are the *Worlds* Poor, ſo there are *Chriſts* Poor; *The Poor* (ſaith Chriſt) *ye have always with you, but me ye have not always. The poor man cryed, and the Lord heard him. Luther*, and *Calvin*, were *poor*. *Herne*, *Perkins*, and *Lactantius*, dyed very *poor*. *Dod* (for many years together) had nothing but *Providence* to live upon. *Ainſworth* (they ſay) had but *Nine-pence per week* to live upon. It was the holy *Prayer* of holy *Agur*, *Give me neither Po-* Prov.30. *verty, nor Riches; not Poverty, leſt I ſteal, and take* 8, 9. *thy Name in vain; not Riches, leſt I be full, and deny thee.* Is not *Poverty* (now) coming in like a prodigious *Torrent*, as if it would *bear* down, and

break

break down, all before it? Is it not the *deſign* of ſome in our *Bowels*, and of ſome in our *Borders*, yet to reduce *England* to a more aſtoniſhing *Ebb*? The pooreſt *Chriſtian*, that lives in a *Cottage*, hath great *treaſure* in his (*heart*) though little in his (*houſe.*) *Smyrna*, was the *pooreſt* of the ſeven *Aſiatick-Churches*, yet had the *richeſt* price ſet upon her; though ſhe was *pooreſt* in *Goods*, yet *richeſt* in *Grace*. *I know thy poverty, but thou art rich:* Rev.2.9. *Gods poor*, as they are (often) *poor* in *purſe*, ſo they ſhould be (always) *poor* in *ſpirit*; for the *poorer* we are in *ſpirit*, the *richer* we are in *ſpirituals*. It is a *mercy* to be denied *ſuperfluities*, but a *miſery* to be denied *neceſſaries*. The *Heathens* could ſay, *Adverſity, finds few Friends.* *Even unto this preſent time, we both hunger, and thirſt, and are naked, and* 1 Cor.4. 11. *are buffeted, and have no certain dwelling place.* Theſe *holy*, and *heavenly* ones; theſe *believing*, and *beloved* ones, had *hunger*, and *thirſt*, and yet *naked*; were *naked*, and yet *buffeted*; yea, after all this, had no *certain dwelling place*; was not this a time of *need*, and did not they (now) ſtand in need of *ſupply* (from the *God* of *Grace*) of the *Grace* of *God*?

A time of *Plenty*, is a time of *Need*. Though *Poverty* be a *great* Snare, yet *Plenty* is a greater. It is an *Affliction* to be *poor* for *want* of *Riches*, but it is a *Curſe* to be *poor* in the *poſſeſſion* of *Riches*. *He, that loveth ſilver, ſhall not be ſatisfied therewith, nor* Eccl. 5.10 *he that loveth abundance, with increaſe.* It is far better to be *rich* in *Grace*, than in *Gifts*; in *Godlineſs*, than in *Gold*; in *Goodneſs*, than in *Goods*: It is far better to be *rich* in *Love*, than in *Lands*; in *Righteouſneſs*, than in *Riches*; in *Mercy*, than in *Money*. A *proſperous* ſtate, is more *dangerous* than an *adverſe*; and a *plentiful*, than a *poor*. Who ever *richer* than *Adam* in *Paradiſe*? Who ever *poorer* than *Job* on the *dunghil*? yet (in *Paradiſe*) *Satan* worſted *Adam*, when (upon the *dunghil*) *Job* worſted *Satan*. *In my proſperity, I ſaid, I ſhall never be moved.* Pſal.30.6. *Proſperity*, leads unto *ſecurity*; here is *Sunſhine weather*; the *Sun* of *proſperity, peace*, and *plenty*, ſhined upon the mans *Tabernacle*, and he was *ſecure*;

ſecure; I ſhall never be moved, *the bitterneſs of death is paſt now*; but, after a *calm*, a *ſtorm*; a ſtate of *ſecurity*, is like a *City* without *Gates*, and *Bars*; the *Enemy* may *enter* (when) he will, and (where) he will. A man in a *ſecure* ſtate, is like a man upon the *top* of a *Maſt*, in the *midſt* of the *Sea*, under a ſtupendious *ſtorm*. It is ſaid of an *Hypocrite*, (or wicked man) that in the *fulneſs of his ſufficiency, he ſhall be in ſtraits*. *Dives* (out of *plenty*) goes to *Hell*; *Lazarus* (out of *poverty*) goes to *Heaven*. Is not a time of *proſperity* (as well as *poverty*) a *time* of *need*, and do not *men* (then) ſtand in need of *ſupply* (from the *God* of *Grace*) of the *Grace* of *God*?

Job 20. 22.

3. A time of *Debauchery*, is a time of *Need*. *Sin* (begins) in turning (from) *God*, and *Sin* (ends) in turning (againſt) *God*; now, to be *turned* (from) *God*, and (alſo) *turned* (againſt) *God*, is not (this) a *time* of *need*? and do not thoſe that (thus) *ſin*, ſtand in need of *Grace*? It was a *time* of great *provocation* (in the days of *Noah*) when *God* brought a *deluge* upon the old *world*, and ſent all but eight perſons to the *bottom*; they were *eating, and drinking*; *marrying, and giving in marriage*. It was the like time (in the days of *Lot*) when God *rained* (as it were) *Hell* out of *Heaven*; *Fire, and Brimſtone*, upon the *Cities* of *Sodom*, and *Gomorrah*; *they did eat, drink, buy, ſell, build, plant*. But, could (thoſe) times *vie* with (this) time, for (theſe) *things*, and *worſe* things than *theſe*? Is not *cheating*, and *circumventing* (now) called *Ingenuity*? Are not *Oaths* accounted the greateſt *Rhetorick*? Is not *Adultery* a *venial* Sin? And *Polygamy* the *Grandeur* of a *Perſon*? Ah Sin! Sin! Sin! a *complex* evil; upon the *reflection* of which, one ſaid, *That he had rather be thruſt into Hell without Sin, than go into Heaven with Sin*. That was a *time* of great *Debauchery*, when it is ſaid, *Will ye ſteal, murder, commit Adultery? ſwear falſly? burn incenſe unto Baal? and walk after other gods whom ye knew not; And come and ſtand before me in this houſe, whereupon my Name is called, and ſay, We are delivered to do theſe abominations*? Was it ſo *then*? it is ſo *now*;

Luke 17. 26,27,28, 29.

Anſelm.

Jer. 7. 9, 10.

now; Is it not (then) a *time* of *need*, and do not thoſe (who are *Chriſts*) ſtand in need of *freſh*, and *full* ſupply (from the *God* of *Grace*) of the *Grace* of *God*? The reaſon, is evident; for, as theſe are to be *good* at all *times*, in all *places*, and among all *perſons*, ſo, they are to be *beſt* in the *worſt* of times; in the *worſt* of places; and with the *worſt* of perſons.

A time of *Tribulation*, is a time of *Need*. *Chriſt*, was not without the *Croſs*, and ſhall the *Church* be? the *Chriſtian* be? The *Meſſiah*, was not without the *Croſs*, and ſhall the *Miniſter* be? the *Member* be? *Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory?* Shall not the *Soldier* go, where the *Captain* goes? but this way the *Captain* went. *The Captain of their ſalvation made perfect thorough ſuffering.* Did Chriſt *ſuffer*, and not *ſin*? Shall we *ſin*, and not *ſuffer*? *We muſt thorough much Tribulation enter into the Kingdom of God.* The *wilderneſs*, is the *way* to *Canaan*; the *Croſs*, is the *way* to the *Crown*. *I* John, *who alſo am your Brother, and Companion in Tribulation.* Is not this (alſo) a *time* of *Need*, and do not thoſe (who are *Chriſts*) ſtand in need of *ſupply* (from the *God* of *Grace*) of the *Grace* of *God*? 4. Luke 24. 26. Heb. 2. 10 Acts 14. 22. Rev. 1. 9.

A time of *Temptation*, is a time of *Need*. *God*, had one, and but one *Son* without *ſin*, and yet (this) Son was not without *Temptation*. *Then was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the Devil.* *Chriſt*, was made like unto *man*, that he might be *tempted*, and *man* is *tempted*, that he may be made like unto *Chriſt*. Our whole Life (ſaith One) is but a *Temptation*. There is no *Chriſtian* without *Temptation*. *Saul*, gave *Michal* to *David*; but, to what *end*? *That ſhe might be a ſnare unto him, and that the hands of the* Philiſtines *might be upon him.* Now, *Temptations*, are from *without*, or *within*. 5. Mat. 4. 1. *Auguſtine.*

From *without*. Thus (ſometimes) from *Satan* they are. *Eve*, was not *long* in the *Garden*, before ſhe was laid under *Temptation*. *The Serpent beguiled me, and I did eat.* And (ſometimes) from *Fellow-Creatures*. Thus, *Joſeph*'s Miſtreſs tempted him, 1. Gen. 3. 13.

unto whom he ſaid, *How can I do this great wickedneſs, and ſin againſt God?*

Gen. 39. 9.

2. From *within*. *A man is then tempted, when he is drawn away of his own hearts luſt, and enticed.* *Temptations*, could never *hurt* us, if *Corruptions* did not join *iſſue*. Were there not in us *tinder*, as there is in Satan *fire*; were not the *heart* the *Mother* of *Corruption*, as *Satan* is the *Father* of *Temptation*, how *inſignificant* would his *ſollicitations*, and *ſuggeſtions* be? But, where is the *Garden* without *weeds*? where is the *Gold* without *droſs*? where is the *Houſe* that is without *rubbiſh*? where is the *Heart* that is without *leaven*? where is the *Man*, or the *Woman*, that is without *ſin*? Is not a *time* of *Temptation* (then) a *time* of need, and do not thoſe (who are *Chriſts*) ſtand in need of *ſupply* (from the *God* of *Grace*) of the *Grace* of *God*?

Jam. 1. 14

6. A time of *Declenſion*, is a time of *Need*. The Prophet ſaith, *Night ſhall be unto you from a viſion, and it ſhall be dark unto you from divining, and the Sun ſhall go down over the Prophets, and the day ſhall be dark over them.* Was it ſo, and is it not ſo? Is not the *Sun* greatly gone down over the *People*, and the *Prophets* too? Over *Members*, and *Miniſters* too? Where is that *zeal* for *God*, and his *Glory*, that (formerly) was in *thee*, and in *me*? Is there that *affection*, and *action*, that *care*, and *conſcience* (now) in *thee*, and in *me*, as was in the *day* of our firſt *eſpouſals*? Is there (now) that *deſire*, and *delight*, that *frequency*, and *fervency* in *duty*, that was in *thee*, and in *me*, under our *firſt converſions*? *But I againſt thee* (ſo the *Greek*) *becauſe thou haſt left thy firſt Love.* Where is that *curious*, and *critical* obſervance of the Lord's *Day*, and of the Lords *Commands*, that (formerly) was in *thee*, and in *me*? Oh that it were with *thee*, and with *me*, as it (formerly) was, when (that) *diſcourſe*, was a (loſt) *diſcourſe*, if we did not *ſpeak* (of) a *Chriſt*; and (that) *Duty*, a (loſt) *Duty*, if we did not *ſpeak* (with) a *Chriſt!* Is there a *decaying*, and *declining*, in *Grace*, and *Gifts*? Certainly (then) it is a *time* of *need*, and thoſe (who are *Chriſts*) ſtand (now)

Mic. 3. 6.

Jer. 2. 2.

Rev. 2. 4.

(now) in need of *freſh*, and *full* ſupplies (from the *God* of *Grace*) of the *Grace* of *God*.

A time of *Death*, is a time of *Need*. All things, make to their *center*. *Man*, makes to his *center* every *moment*. *Duſt, thou art, and unto Duſt ſhalt thou return*. *Death*, is the *way* of all *men*; the *way* of all *fleſh*; the *way* of all the *world*. *Your Fathers, where are they? and the Prophets, do they live for ever?* we know not what it is to *ſhoot* this *Gulf*; when many come in *ſight* of it, they cry out, *Lord*, we *cannot* dye; Lord, we *will* not dye; Lord, we *dare* not dye. Is not (then) a *time* of *Death*, a *time* of *Need*, and do not thoſe (who are *Chriſts*) then ſtand in need of *ſupply* (from the *God* of *Grace*) of the *Grace* of *God*? 7. Gen. 3. 19. Zech. 1. 5.

A time of *Danger*, is a time of *Need*. Are there not *wrought* (as it were) ſo many *miracles*, as we are preſerved *moments*? Ah! how *obnoxious* to *contagion* of *Soul*, and *Body*, and how *obnoxious* to *caſualty* of *Body*, and *Basket*, hath *Sin* left us! *Why ſtand we in jeopardy every hour*? Theſe *days*, look like the *laſt* days, and in the *laſt days, perilous* times ſhall come. The *Apoſtle*, gives us a *Narrative* of his *dangers*: *In perils of waters, in perils of robbers, in perils of mine own countrey-men, in perils of the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren*. Now, Soul, art in danger at *Sea*? in danger at *Land*? in danger of *Soul*, and *Subſtance*? in danger of *Body*, and *Basket*? then this *time* of *Danger*, is a *time* of *Need*, and thoſe (who are *Chriſts*) ſtand (now) in need of *ſupply* (from the *God* of *Grace*) of the *Grace* of *God*. 8. 1 Cor. 15. 30. 2 Cor. 11. 26.

A time of *Diſſertion*, is a time of *Need*. *Diſſertion, is the loweſt dreg of a Chriſtians cup*. To loſe *ſight* of Chriſt, who is ſo taking a *Beauty*, is a loſs indeed; For we are in the *wilderneſs*, and have (at moſt) but a *piſgah-ſight* of the *Holy-land*. It was not enough to *Abſalom*, to *live* in *Jeruſalem*, if he might not ſee the *face* of the *King*; It is not enough to a *Chriſtian* (of *Chriſts* making) to *live* in a *Church*, if he does not ſee the *face* of a *Chriſt*. Divine *withdrawings*, are *Soul-troubles*; 9.

now *Soul-troubles*, are the *ſaddeſt*, and the *ſoreſt*
Pſal.30.7. Troubles. *Thou didſt hide thy face, and I was troubled.* What *loſs*, next the *loſs* of the *Soul*, to the *loſs* of the *Face* of *God*, and *Chriſt*! *Hath God forgotten to be gracious? will he be favourable no more?* A *Chriſtian* (thorough *Grace*) knows (in ſome meaſure) how to *bear* (other) *loſſes*, but he knows not how to bear (this) *loſs*; a *loſs* of the *Face* of God. Is not that a ſtrange *ſtrain? Wherefore hideſt*
Job 13. 24. *thou thy face, and holdeſt me for thine enemy?* Is not (now) a *time* of *Deſertion*, a *time* of *Need*? and do not thoſe (who are *Chriſts*) ſtand (now) in need of *freſh*, and *full ſupplies* (from the *God* of *Grace*) of the *Grace* of *God*?

10. A time of *Duty*, is a time of *Need*. The *chiefeſt*, and *choiceſt* Saints, have no *exemption* from *Duty*. *Mercy*, *exempts* not from *Duty*. *Mercy*, is ſo far from giving a *diſpenſation* (unto) *Duty*, as that it layeth under the greateſt *obligation* (for) *Duty*. Two things (here) fall under *diſcuſſion*; the *Duty* to be *performed*, and the *indifferency* of *ſpirit*, to *perform* this *Duty*.

1. The *Duty* to be *performed*. There are *varieties* of *Duties*, incumbent upon thoſe (who are Chriſts;) there is *meditating*, and *mourning*; *preaching*, and *praying*; *hearing*, and *reading*; but, I ſhall ſingle
Acts 9.11 out one, and that is *Prayer*; *Go, for behold he prayeth. Prayer*, is natural worſhip; and incumbent it is upon every *creature*, to look unto the *Creator*.

2. Conſider the *indifferency* of *ſpirit*, to *perform* the *duty*. *Indifferency* of *ſpirit*, is a malignant *diſeaſe*; a diſeaſe, full of *malignity*: where is the *man*, or the *woman*, that is not (more, or leſs) at (ſome time, or other) *tainted* with it? The *Church*, was not without this *Plague-ſore*. *I have put off my*
Cant.5.3. *coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?* Had ſhe not (then) too great *indifferency* of *ſpirit*, whether ſhe ſhould *open* to *Chriſt*, or no? whether ſhe ſhould *maintain* a *converſe* with *Chriſt*, or no? whether ſhe ſhould be *found* in a *way* of *Duty*, or no? *Ye have ſaid, it is*
Mal.3.14. *vain to ſerve God, and what profit is it that we have*

kept

kept his Ordinance, and that we walked in black before Jehovah of Hoſts? If perſons be *indifferent*, whether they *meditate*, and *pray*, or no; whether they *hear*, and *read*, or no; whether we keep up *Family*, and *Cloſet* Duty, or no, it is very *dangerous*; for, if a perſon take leave of *Duty*, he is like to take leave of *Chriſt* too. The *ſafety*, and *mercy* of a *Soul*, are in a *way* of *Duty*.

Thy *Safety* is in a way of *Duty*. *He that hearkneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil.* He ſhall not (onely) be *quiet* from the *evil* of *fear*, but (alſo) *quiet* from the *fear* of *evil*. *Jonah*, was *ſafe*, while he *kept* with *God*. 1. Prov. 1. 33.

Thy *Mercy* is in a way of *Duty*. *Oh that thou hadſt hearkned to my Commandments!* what then? what not then? *Then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea.* Then, there had been more *Peace*, and more *Grace* too. 2. Iſa. 48. 18

There is a twofold *Obedience*, *Active*, and *Paſſive*; now *Grace* for both, is *laid* under *promiſe*.

Grace, for *Action*, is *laid* under *promiſe*. Oh that I could do more (for) a *Chriſt*, is the *Cry* of every Soul (in) Chriſt! Oh, I *tremble* to think leaſt my *day* ſhould be at an *end*, before my *work* be *done!* Oh (ſaith the Soul) my *Glaſs* is almoſt out, and little of my *work* is done! But, Soul, *Grace*, to *do*, is *laid* under *promiſe*. *Verily, Verily, I ſay unto you, he that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do, becauſe I go unto my Father.* 1. John 14. 12.

Grace, for *Paſſion*, is (alſo) *laid* under *promiſe*. As there muſt be *doing*, ſo *ſuffering*, according to the will of *God*. Oh (ſaith the Soul) there may be a *Storm* at hand, a *Shower* of *Blood* at hand, and I know not how to *weather* it! Oh (ſaith the Soul) for ought I ſee, there may be a *Rack* for me, a *Stake* for me, and I know not how to *weather* theſe! But, Soul, *Grace* to *dye*, as well as *do*, is *laid* under *promiſe*. *It is given unto you in the behalf of Chriſt, not (onely) to believe, but (alſo) to ſuffer for his* 2. Phi. 1. 29.

ſake. Are not (now) theſe times, *times* of *need*, and do not (now) thoſe (who are *Chriſts*) ſtand in need, of *freſh*, and *full* ſupplies (from the *God* of *Grace*) of the *Grace* of *God?* Thus, of things preſent.

2. Thoſe (*actually*) Chriſts, are *Heirs* of things to *come*. As *Heirs* of things *preſent*, ſo, there are things to *come*, of which they ſhall be *Heirs*.

Qu. But, what are thoſe things to *come*, of which thoſe (who are *actually* Chriſts) ſhall be *Heirs?*

Sol. 1. Thoſe (*actually*) Chriſts, ſhall be *indulged* (hereafter) a perfect *knowledge*. *Knowledge*, is *imperfect* here, it will be *perfect* hereafter. *Ignorance*, is ſo far from being a *Virtue*, as that it is a *Vice*; and ſo far from being the *Mother* of *Devotion*, as that it is the *Mother* of *Deſtruction*, whatever the *blind*, and the *bloody* Papiſts ſay. It was the uſual *Speech* of *Henry* IV. *That many know many things, but no man himſelf.* It is *deſervedly* accounted a *piece* of excellent *knowledge*, to underſtand the *Law* of the *Land*, and the *Cuſtoms* of a mans *Countrey*; how much more to know the *Statutes* of *Heaven*, and the *Laws* of *Eternity?* It was the ſaying of *One*, *To know thy ſelf is very difficult*; for, as the *Eye* can ſee all things but it *ſelf*, ſo, *ſome*, can *diſcern* all *faults* but their *own*. We ſhould be *thankful* for the *little* that we *know*, and *humble* that we *know* ſo *little*. We ſhould *uſe* our *knowledge* as *much* as we *can*, but *know* it as *little* as we *can*, unleſs in the *uſing* of it. To *know* for our *Good*, is onely good *knowledge*. To know *God*, and our *ſelves*, is the *ſum* of all *knowledge*. *God*, doth not know *him*, that knows not *himſelf*. It is ſaid of a *holy*, and *learned* man, that in the midſt of his *Learning*, he would ſtill cry out of his *ignorance* of *Chriſt*. Empty Veſſels ſound moſt, and ſhallow ſtreams make the greateſt noiſe in paſſage. It was ſaid by the *Ancients*, *That it is impoſſible to know God, without God.* We muſt *learn* all that (from) God, which we *know* (of) *God*; unleſs *God* be our *Tutor*, we ſhall never be good *Scholars*. We *know* not *God*, nor our *ſelves*, any further than God *teacheth* us. The *Sun*, is not more *neceſſary* to the *World*; the *Eye*, to the *Body*; the *Pilot*, to the *Ship*; the *Admiral*, to the *Army*, &c.

Multi, multa ſciunt, ſe autem nemo.

Baſil.

Noſce teipſum.

Biſhop *Uſher.*

Ex puris negativis, nihil concluditur.

&c. than the *knowledge* of *Christ*, to a *self-destroying* creature. The *knowledge* of *God* (now) is rather *negative*, than *positive*; we *know* not so *well* what *God* (is) as what God (is not;) now, it is observed to our hands, that, *from pure Negatives, there can be no certain Conclusion made.* Is not this *all* we *know*, that we know *nothing*? that we know not that neither; that it is nothing we (yet) know, as we ought to know? But, though *knowledge* (here) be *imperfect*, yet *knowledge* (hereafter) shall be *perfect*. *Now we know but in part, but then shall we know, even as we are known.* This (*As*) is a Note of *Quality*, not of *Equality*; as God knows according to his *infinite excellency*, so *we* shall *know* according to our *capacity*. 1 Cor. 13. 12.

Those (*actually*) Christs, shall be *indulged* (hereafter) perfect *Unity*. Here, *Ephraim* envy *Judah*, and *Judah* vex *Ephraim*, but it shall not be so hereafter. *Luther*, and *Calvin*, did not *agree* upon *Earth*, but they do not *disagree* in *Heaven*; they are of one *mind* in *Heaven*, though their *Disciples* are not of one *mind* upon *Earth*. Those two blessed *Martyrs*, (in time of *peace*, and *liberty*) could not *agree* about *black*, and *white*; but (as their *expression* is) in time of *Persecution* could *agree* about *Red*; when laid under *passion*, they could *forget* all *differences* of *judgment*. The first *rent* that ever was in Gods *Family*, was the Pride of the *Angels*, and ever since it hath born the like *fruit*. What one said of *Philosophers*, (*That the Clocks would sooner agree, than the Philosophers*) may be said of some *Professors*. It was a good saying of one, *Though we must not unite with any in their Sin, yet we must unite with all that are Christians, in their Christianity.* Our *Chronicles* tell us, that the *Saxons* and *Danes*, had never *conquered* us, had it not been for our own *Divisions*. *Division*, is a cursed *weed*, and it *grows* apace; but, is it not pity, that *Abraham* and *Lot* should fall out by the *way*, for they are *Brethren*? united *force*, is most *forcible*; and a threefold *Cord* is not *easily* broken. *Saintship*, must not be *confined* within one *Party*: The *new Creature*, is found in *Circumcision*, as well as in *Uncircumcision*; and as eminent in the 2. *Hooper* & *Ridley*. *Seneca*. Baxter's *True Catholick*, 128. *Vis unita fortior*.

one, as the *other*. It were the higheſt *Sacriledge* in the *world*, to make a *Monopoly* of *Chriſtianity*; to *monopolize* that *Title* of *Saints*, and *Godly Party*, to *any one Party*. Why ſhould we *gratifie* the *Turks*, who pray, That ſeeing the *Chriſtians* cannot *love* them, they may (therefore) *hate* one another? One, writing to another, ſaith, *Though we ſhould never ſee one another more in this World, yet we ſhall meet in that place, where* Luther *and* Zuinglius *agree very well together*. The *Combination* of *Sinners*, have not ſo much *prejudiced* the *Power* of *Godlineſs*, as the *Contention* of *Saints*. *Diviſion of Tongues*, obſtructed the *building* of *Babel*; and (if I miſtake not) *Diviſion* of *Hearts*, *Heads*, and *Hands*, obſtruct the *building* of *Jeruſalem*. The *Romiſts*, improve their utmoſt *endeavor* to *break* the *Unity* of *Chriſtians*, and what would they not give to *effect* it? Quarrel not the *Moon* out of her *Orb*, and think her *unworthy* of the *Skies*, becauſe ſhe *wears* a *ſpot*, for ſhe is a glorious *Ball* of *light*. Whoever is *right*, or *wrong*, in *point* of *Judgment*, I am ſure he is *wrong*, that is not *right*, in *point* of *Affection*. I cannot but *approve* what *God* is (now) *reducing* unto, *Proteſtant* and *Papiſt*. Why is *Mahomet* (ſet like *Dagon*) where the *Ark* once ſtood? And *Paganiſm* hath thruſt *Chriſtianiſm* out of *doors*? *Iſrael*, is not *true* to *Judah*; the *renting* of the *Ten* Tribes from the *Two*, hath made both the *Two*, and the *Ten* miſerable. Oh that *Jeruſalem* were at *Unity* within her *ſelf*! Oh that *Zion* may not *dye* (like *Antiochus*, or *Jehoram*) of a *diſeaſe* in her own *bowels*! All, that I can ſay, or will ſay, is *Love*, *Love*, *Love*: The *God* of *Love*, and *love* of *God*, conſtrain *beloved* ones, to *love* one another; that it may be ſaid at (laſt) as at (firſt) *Behold, how they love one another!* In all the loud *Cryes* about *Differences*, this *toucheth* my *heart*, that ſome can *trample* a poor *Saint* into the *duſt*, and (if they might) into the *Grave*, for a *Peccadillo*, a little *diſtance* in an *Opinion*. Now, though *Chriſtians* (of Chriſts making) *diſagree* upon *Earth*, they ſhall *agree* in *Heaven*. When *pale* Death, *arreſts* thoſe (*actually*) Chriſts, for an *Eternity*, and they be *Graciouſly* paſ-

Grynæus, to *Chytræus*.

ſed

ſed thorough the *Gates* into the *City*, they ſhall not find *Faith* there, for that is gone into *Viſion*; nor *Hope* there, for that is gone into *Fruition*; but, they ſhall find *Love* there; yea (there) they ſhall find nothing but *Love*. *There abideth Faith, Hope, and Love; theſe three, but the greateſt of theſe is Love.* 1 Cor. 13. 13. The *greateſt*, becauſe the *longeſt lived*.

Thoſe (*actually*) Chriſts, ſhall be *indulged* (hereafter) perfect *Grace*. Is not *perfection* of *Grace*, the great thing *looked* for, and *longed* for, by thoſe who are *actually* Chriſts? Every *Grace* is *imperfect* (here,) but every *Grace* ſhall be *perfect* (hereafter.) *Chriſt*, beholds, in all that are (*actually*) his, a conſtant *ſtriving* after plenary *Perfection*, in the midſt of all their *Imperfections*. *Perfection*, is the *Aim* of the *Saints* on *Earth*, and the *Reward* of the *Saints* in *Heaven*. They, who now *pretend* to *Perſonal* Perfection, are perfect *Strangers* to their own *hearts*. *Who can ſay I have made my heart clean, I am pure from my ſin?* There is a *Generation* of a late *Edition*, that pretend unto a Perſonal *Perfection*; they ſay, *Perfection*, is not that which is *ſincere*; or, a *Perfection* of *Parts*; or, a *Sanctification throughout in part*; but a being without *ſin*, in the leaſt *Remains*, and *Stains* of it: But, *uprightneſs* of *Heart*, and *ſincerity* of *Soul*, goes for *Perfection* with *God*. *Mark the perfect man, and behold the upright, for the end of that man is peace.* As God *accepteth* the *Will* for the *Deed*, ſo he *expreſſeth* the *Deed* by the *Will*; interpreting one to be *perfect*, who *would* be perfect. There is no *plenary* Perfection, on this ſide *Heaven* (*but ſin that dwelleth in me*) unleſs we *reflect* the firſt *Reſurrection*, which will be a *ſtate* of *Incorruption*. Theſe were ſome of the words of One, a little before Death ſealed up his lips, *Lord, Perfect that which thou haſt begun, that I ſuffer not ſhipwrack in the Haven.* Here, the *complaint* is, a little *Faith*, and great *Unbelief*; a little *Humility*, and great *Pride*; a little *Patience*, and great *Paſſion*; but there ſhall be no ſuch *cry* hereafter. When *Time*, goes into *Eternity*, then *Grace*, ſhall go into *Glory*. There is a twofold *Perfection*; a *Perfection* of the *Truth* of *Grace*, and a *Perfection* of the *Growth*

3. Prov. 20. 9. Faldo's Key, &c. p. 77. Pſal. 37. 37. Rom. 7. 20. 1 Cor. 15. 42. *Beza.*

Growth of *Grace*; but ſuffer a diſtinct *diſcuſſion* of theſe.

1. There is a *Perfection* of the *Truth* of *Grace*.
Mat.25.4. *The wiſe Virgins, took oil in their veſſels, with their lamps.* *Oil* (onely) in the *Lamp*, is (onely) a *blaze* of *Profeſſion*; *Oil*, in the *Veſſel*, is *Truth* of *Grace* in the *Heart*. This, is a *Perfection* of *parts*.
Col. 1. 6. *Since the day ye heard it, and knew the Grace of God in truth.* Thus, a *Child*, is a *perfect* Child, having all the *parts* of a *man*. The *Soul*, which hath the *Truth* of *Grace*, hath ſomething of *every* Grace.

2. There is a *Perfection* of the *Growth* of *Grace*.
Eph.4.13. *Till we all come into the unity of the faith, and knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* This, is a *Perfection* of *degrees*, when *Grace* is *ſwallowed* up in *Glory*.
Heb.12. 23. *To the ſpirits of juſt men made perfect.*

4. Thoſe (*actually*) Chriſts, ſhall be *indulged* (hereafter) perfect Peace. Peace, is *better* than *War*; yea, the very *name* of Peace, is *deſirable*. Peace, is a *confluence* of all good things; the *Jews* (therefore) when they wiſh a man well, ſalute him thus, *Peace be unto thee*. The *effect* of *War*, is *waſte*. It is ſaid of the *Turkiſh-War*, that where the Grand *Seigniors Horſe* ſets his *foot*, no more *Graſs* will grow; he makes *havock of all*. Every *Seat* of *War*, becomes a *Seat* of *Wrath*; an *Ire-land*. In *War* (ſaith One) ſeek Peace. Another, ſaith, Both the *name*, and *nature*, of Peace, is *ſweet*. *Outward* Peace, is the *chiefeſt* of outward *Bleſſings*; *inward* Peace, is the *chiefeſt* of inward *Bleſſings*. Peace (upon *Earth*) is *imperfect*, but Peace (in *Heaven*) ſhall be *perfect*. *Heaven*, is called the *Joy of the Lord*, becauſe (there) is *Joy*, and nothing but *Joy* is (there.) *Enter thou into the Joy of thy Lord.*
Pax, Bello potior. Nomen Pacis deſiderabile. Eſto bellandio pacificus. Aug. Greg. Nyſſen.
Mat.25. 21,23.

5. Thoſe (*actually*) Chriſts, ſhall be *indulged* (hereafter) perfect *Viſion*. *Viſion* (on *Earth*) is *imperfect*, but *Viſion* (in *Heaven*) is *perfect*. In the moſt Northern part of *Tartaria*, they have *Day* for *ſix months* together, and *Night* (alſo) for the other *ſix months* together. It is thus with ſome *Souls*; if they have *Day* (the *ſhines* of *God*) for a *conſiderable*
Potter's Compendious View. p. 54.

ble time, they (alſo) have *Night* (the *Frowns* God) for a *conſiderable* time. A *Chriſtian*, is ke the *Marigold*, that *opens* with the *ſhining*, and *uts* with the *ſetting* of the *Sun*. *God*, often *leaves* e *brighteſt* men in an *Eclipſe*, to ſhew, That they *rrow* their *light* from his *Reflection*. It is ſaid, Clark's
hat over the *top* of the *mountain* of *Potoſi*, there *Mirror*.
ways *hangs* a *Cloud*, even in the *cleareſt day*. Un- p. 190.
er the greateſt *Calm*, thou may'ſt be near a *Storm*;
nder the greateſt *Viſion*, be near *Deſertion*. It was *Aug.*
ne *deſire* of *One*, to ſee three things. 1. *Rome*, in s *Flower*. 2. *Paul*, in the *Pulpit*. 3. *Chriſt*, in ne *Fleſh*. Did *Alexander* lay up *Homers Iliads* in *Cabinet*, embroidered with *Gold*, and *Pearls*? ertainly (then) a *deſerted* Soul will lay up reci- us *Promiſes* in the *Cabinet* of his *heart*, as choice reaſure. The *Saints* (on *Earth*) cry out of *De-artures*, *Eclipſes*, &c. but (in *Heaven*) there ſhall e *Viſion* without *Amiſſion*, and *Intermiſſion*.

In *Heaven*, there ſhall be *Viſion* without *Amiſſion*. 1.
here will be no *loſs* of *Viſion* in *Heaven*. *Here*, he *Cry* is, *Saw ye him whom my Soul loveth*? Do you Can. 3. 3.
ee him? for my part, I have loſt *ſight* of him; but, o ſuch *Cry* in *Heaven*, as the *loſs* of *Viſion*.

In *Heaven*, there ſhall be *Viſion* without *Inter-* 2.
miſſion. As it is the *felicity* of a *Perſon* upon *Earth*, hat *God* always *beholds* him, ſo it is the *felicity* of his *Perſon* in *Heaven*, that *he* always *beholds* God. Upon *Earth*, the *Sun* goes down upon thee, and it s (often) *Night* to thy *Soul*; but, in *Heaven*, it ſhall (never) go down upon *thee*, but ſhall be always *Day* to thy *Soul*. If once *arrived* at *Heaven*, thou ſhalt never more loſe *ſight* of the *Tree* of *Life*; when once there, no *Cloud* will at any time *inter-poſe* beeween thy *Soul*, and thy *Saviour*. *Bleſſed are* Mat. 5. 8.
the pure in heart, for they ſhall ſee God. The *pure* in *heart* (here) *ſee* God, and then loſe *ſight* of him; but, the *pure* in *heart* (hereafter) ſhall ſo *ſee* God, as never more to *loſe* ſight of him.

Thoſe (*actually*) Chriſts, ſhall be *indulged* (here- 6.
after) perfect *Freedom*. A *threefold* Freedom, ſhall theſe have.

Thoſe (*actually*) Chriſts, ſhall be *indulged* (here- 1.
after)

after) a perfect *Freedom* from (Satanical) *Suggeſtion.* Now, Satan *rages, ranges, roars,* for his *time* is *ſhort.* Who is able to *enumerate* (now) the *temptations* of *thoſe* who are *Chriſts? Satan,* always goes about like a *Lyon* to *devour,* or like a *Serpent,* to *deceive,* and *delude.* Are not the *beſt* tempted *moſt?* But, *Satan,* being once caſt out of *Heaven,* ſhall never come there more; he is *confined* to the
Eph.2.2. *Aireal* part; he is the *Prince of the Power of the*
τὰ χίλια ἔτη. *Air.* He *tempted* in the *terreſtial,* but he cannot *tempt* in the *celeſtial* Paradiſe; yea, under the *Perſonality* of Chriſts *Reign* upon *Earth* (*the thouſand*
Rev.20.3. *years,* according to the *Greek*) *Satan ſhall be chained up.*

2. Thoſe (*actually*) Chriſts, ſhall be *indulged* (hereafter) a perfect *Freedom* from (ſinful) *Communion.* The *Cry* of a *Chriſtian* (here) is, *Wo to me*
Pſ. 120.5. *that I live in* Meſech, (with a barbarous People) *and dwell in the tents of* Kedar, (with the Sons of *Iſhmael.*) The *Cry* of *Chriſtians* (in this *world*) may be like the *complaint* of the Prophet, *The Princes of the Nations, are like the Princes of* Sodom, *and the People of the Nations, like the People of* Gomorrah; but, there are no *Nero's,* and *Nebuchadnezzars,* in *Heaven*; no *Pharachs,* and *Pilates,* in *Heaven*; no *Cains,* and *Caligula's* in *Heaven*; no
1 Cor.6.9 perſon *living,* and *dying* in his *ſin,* ſhall *inherit the*
Heb.12. *kingdom of God.* There (is) in *Heaven,* a holy *God,*
22,23,24. and a holy *Chriſt*; there (are) in *Heaven,* holy *Angels,* and holy *Saints,* but not an unholy *Soul* there.

3. Thoſe (*actually*) Chriſts, ſhall be *indulged* (hereafter) a perfect *Freedom* from (ſinful) *Corruption.* I know none (ſave thoſe that are perfect ſtrangers to their own hearts) but *complain* of *Sin*; ſome, of *one* Sin, ſome of *another.* Oh how fain would the Soul (which is *actually* Chriſts) lay down this *body* of *Sin,* and *Death!* Oh, ſays the *Soul,* when ſhall I go *home?* when ſhall I go to my *Fathers houſe,* where I ſhall never *ſin* more? *He, that is dead,*
Rom.5.12 *is freed from ſin. Death,* came in by *Sin,* and *Sin* goeth out by *Death*; the *Death* of the *Body,* freeth us from the *Body* of *Death.*

Art

Art *actually* in *Christ*? Be *joyous* (alſo) for thou art on the *beſt* ſide. As there is the *worſt*, ſo there is the *beſt* ſide. The *worlds* ſide, is the *worſt* ſide; *Gods* ſide, is the *beſt* ſide. It was not the *Virtue*, but the *Vice* of *Jehoſhaphat*, to be of *Ahab*'s ſide, and it had like to have coſt his *life*. That *ſide*, is the *beſt* ſide, on which holy *Saints*, and *Angels* are; on which a holy *God*, and a holy *Chriſt* are; but theſe are on (thy) *ſide*, if thou beeſt (actually) Chriſts. *Cordial* VII. 2 Chron. 18.3,31. Chap. 19. 2,3.

1. That *ſide*, is the *beſt* ſide, on which holy *Saints* are; but they are on (their) *ſide*, who are *actually* Chriſts. Though *God* hath a *Bag* for the *Sins* of his, yet he hath a *Book* for the *Prayers* of his, and a *Bottle* for the *Tears* of his: Now all the *Prayers*, and *Tears*, of all the *Saints*, throughout all the *Univerſe*, are *engaged* for thoſe, who are *actually* Chriſts. *I have ſeen, I have ſeen the affliction of my People which is in* Egypt, *and have heard their groaning, and am come down to deliver them.* Acts 7.34

2. That *ſide*, is the *beſt* ſide, on which holy *Angels* are; but they are on (their) *ſide*, who are *actually* Chriſts. *Sodom*, and *Gomorrah*, were not a *match* for two *Angels*. *Sennacheribs* Army, was not a *match* for one *Angel*; and yet holy *Angels* are on their *ſide*, who are *Chriſts*. *Are they not all miniſtring Spirits, ſent forth to miniſter unto them who ſhall be heirs of ſalvation.* Heb. 1.14

3. That *ſide*, is the *beſt* ſide, on which a holy *God* is; but *God* is on (their) *ſide*, who are *actually* Chriſts. *Jehovah is on my ſide*, or (for me) *I will not fear; what can man do unto me?* Pſal. 118. 6.

4. That *ſide*, is the *beſt* ſide, on which a holy *Chriſt* is; but he is on (their) *ſide*, who are *actually* his. For how many did *Alexander* ſtand? For how many did they reckon *Gideon*? *The Sword of the Lord, and of* Gideon: But a greater than *Gideon* is here, Chriſt Jeſus the Lord, (*who went out conquering, and to conquer*) and for how many ſtands *He*? Now, is not (that) *ſide*, the (beſt) *ſide*, on which holy *Saints* are, and they are *numerous*? *I looked, and lo a Lamb ſtood on mount* Zion, *and with him an hundred forty and four thouſand.* Is not (that) Rev. 6.2. Rev. 14.1.

ſide,

side, the (beſt) *side*, on which holy *Angels* are, and they are *innumerable*? *To an innumerable company of Angels.* Is not (that) *side*, the (beſt) *side*, of which a holy *God* is? For, *All Nations unto him are but as the drop of a Bucket.* Is not (that) *side*, the (beſt) ſide, on which a holy *Chriſt* is? For *He is the Captain of the Saints ſalvation, made perfect thorough ſuffering.* Soul, *thy* ſide, is *Chriſts* ſide, and *Chriſts* ſide, is *thy* ſide; take (now) a *taſte* what manner of ſide *Chriſts* is.

Heb.12. 22. Iſa.40.15 Heb.2.10

1. *Chriſts* ſide, is the *ſtrongeſt* ſide. Are not men for the *ſtrongeſt* ſide? but, moſt men *miſtake* that ſide; that is the *ſtrongeſt* ſide, on which *Chriſt* is. *Be ſtrong, and courageous, be not afraid, nor diſmayed for the King of* Aſſyria, *nor for the multitude that is with him, for there are more with us, than with him; with him, is an Arm of fleſh, but with us is the living God to help us, and to fight our Battels.* God is *incomprehenſible*, therefore *innumerable*: Here all natural, and ſpiritual *Arithmetick*, and *Rhetorick*, are *puzled*, and *poſed*.

2 Chron. 32. 7, 8.

2. *Chriſts* ſide, is the *ſoundeſt* ſide. The *worlds* ſide, is an *unſound* ſide; an *ulcerous* ſide; a *rotten* ſide: *Their Root*, is *Rottenneſs*. The *world*, hath a ſtinking *Breath*, and the *Air* of the *world* is *infectious*. *Joſeph*, had not been long in the *Court* of *Pharaoh*, before he learned to *ſwear* by the *Life* of *Pharaoh*: But, now, *Chriſts* ſide, is a *ſound* ſide, there is ſoundneſs *within*, there is *truth in the inward parts*: yea, 'tis ſound *within* and *without*; *The Kings daughter is all Glory within, and her cloathing is of wrought Gold.*

Pſal.45. 13.

3. *Chriſts* ſide, is a *prudent* ſide. The greateſt *Sinners*, are the greateſt *Fools*, the greateſt *Saints*, are the greateſt *Sages*. Thoſe (who are *actually* Chriſts) are *wiſe unto ſalvation*, which is the *greateſt* wiſdom; they have that *wiſdom from above, which is firſt pure, and then peaceable. Thou (thorough thy Commandments) haſt made me wiſer than mine Enemies.*

Pſal. 119. 98.

4. *Chriſts* ſide, is a *prevailing* ſide. *He muſt reign, until he hath put all his enemies under his feet.* A fourfold *Conqueſt*, hath Chriſt Jeſus made for *His*.

Over

Over *Sin*. To *conquer* a *Luſt*, is more than to *conquer* a *Land*. *He was made Sin* (a *Sacrifice*) *for us, who knew no Sin* (by *Himſelf*) *that we might be made the righteouſneſs of God, in him*. He *ſlays* the *Sons* of *Zerviah* within. 1. 2 Cor. 5. 21.

Over *Satan*. *Satan*, is a *great* Enemy, though *Sin* be a *greater*; but *Chriſt* hath made a *Conqueſt* upon both. *Chriſt was manifeſted to deſtroy the works of the Devil*. 2. 1 John 3. 8.

Over the *Earth*. The world, is a *potent* Enemy unto *all*, but a *prevailing* Enemy unto *many*, unto *moſt*. Few, are a *match* for the *world*, but *Chriſt* is. *I have overcome the world*. 3. John 16. 33.

Over *Heaven*. *Heaven*, is worth the *hearing*, worth the *heeding*, worth the *having*, worth the *holding*. *And to look for his Son from Heaven, whom he raiſed from the dead, even Jeſus, who delivered us from the wrath to come*. 4. 1 Theſſ. 1. 10.

Art *actually* in *Chriſt*? Be *joyous* (alſo) for thou art graciouſly *intereſted* in the bleſſed *Blood*, of a bleeding *Jeſus*. *Cordial* VIII.

But what manner of *Blood* is *Chriſts* Blood? Queſt.

Chriſts *Blood*, is *precious* Blood. The *Redemption* of a *Soul*, is *precious*, for the *Soul* is *redeemed* with *Blood* that is *precious*. If the *blood* of a *Chriſtian* be ſo *precious* in *Gods* eyes, how *precious* ſhould the *Blood* of a *Chriſt* be in *our* eyes? The *blood* of *Saints*, is *precious* in the *eyes* of *God*. *Precious in the ſight of the Lord, is the death of his Saints*. This *Blood*, is (alſo) *precious* in the *eyes* of *Chriſt*. *He ſhall redeem their ſoul from deceit, and violence, and precious ſhall their blood be in his ſight*. Is the *blood* of a *Chriſtian* thus? What ſhould the *Blood* of a *Chriſt* then be in our *eyes*, for it is *precious* Blood? *Ye are not redeemed with corruptible things, as ſilver, and gold*: There is the *negative* part: *Silver*, and *Gold*, are *corruptible* things, though (unto ſome) as *Micah's* gods were to him; take away theſe things (though *corruptible* things) and they have nothing left: *Ye have taken away my gods from me, and the Prieſt, and what have I left*? Here is a *Redemption*, but not with *corruptible* things, as *Silver*, and *Gold*. *Silver*, and *Gold*, may *redeem* a *perſon* in Sol. 1. Pſal. 116. 15. Pſal. 72, 14. 1 Pet. 1. 18, 19.

in *captivity* to the *Turk*, or *Tartar*, but *Silver*, and *Gold*, cannot *redeem* a *Person* in *captivity* to *Sin*, and *Satan*. If this cannot, what can? the *Blood* of *Christ* can: *But, with the precious Blood of Christ.* There is the *positive* part. What *Silver*, and *Gold*, cannot do, the *Blood* of *Christ* can do, for that is *precious*.

2. Christs *Blood*, is *pure* Blood. Though, to be *sinless*, cannot be *asserted* of *man*, yet it may be *asserted*
Heb.4.15 of *God-man*. *In all points tempted like as we are, yet without sin.* Though *Christ* was *tempted* (to) *sin*,
1 Pet. 1. 19. yet not (into) sin. Christ, is called a *Lamb*, and so he is for *harmlesness*, for *meekness*, for *silence*, for *sacrifice*: He is a *Lamb without blemish*, *and*
Aquinas. *without spot*. *Free* (saith one) *from all sin, original, and actual.* He is without blemish, *sound within*, and without spot, *right without*. The *Apostle* (here) *alludes* to the *Paschal* Lamb, and to the Lamb for the *daily sacrifice*; both (which) were to be without *blemish*, and without *spot*.

1. The *Paschal Lamb*. *Your Lamb shall be without*
Ex.12.5. *blemish, a male of the first year.* Now, this *Lamb*,
Joh.1.29. was a *Type* of *Christ*. *Behold the Lamb of God, which taketh away the sins of the world.*

2. The *Lamb*, for the *daily Sacrifice*. *This, is the of-*
Num.28. *fering made by fire, which ye shall offer unto the*
3. *Lord; two Lambs of the first year, without spot, day, by day, for a continual burnt-offering.* This *Lamb* (also) was a *Type* of *Christ*. *Purge out* (*therefore*)
1 Cor.5.7 *the old leaven, that ye may be a new lump, as ye are unleavened. For, even Christ our Passeover is sacrificed for us.* Was it thus with the *Type*? then it was thus with the *Antitype*.

3. Christs *Blood*, is *purifying* Blood. It is the *Blood*
Heb.9.14 of *Jesus*, that *purgeth the conscience from dead works*. It is Christs *Blood*, that *purgeth* from *dead* works in a *state* of *death*, and from *liveless* works, in a *state*
Joh. 13.8 of *life*. It is *Christ* must *wash*; *If I wash thee not,*
Rev. 1. 5. *thou hast no part with me.* Yea, it is *Christ must wash from sin in his own blood.* As the *merit* of Christs
Balneum *Blood*, doth *pacifie* God, so the *virtue* of Christs
cœleste. *Blood*, doth *purifie* man. Christs *Blood*, is the *Bath* of the *King* of *Heaven*. Christs *Blood*, is a *Laver* to

wash

waſh in; it waſheth a *crimſon-ſinner milk-white*. *The blood of Chriſt cleanſeth us from all ſin.* The *word* of *Chriſt*, is a *Looking-Glaſs*, to *ſhew* us our *ſins*; the *blood* of *Chriſt* is a *Fountain*, to *waſh* them away.

Chriſt's *blood*, is *purchaſing* blood. *Chriſt*, hath *bought* his out of the hands of *Juſtice*; of *Sin*; of *Satan*. *Ye are bought with a price, be ye not the ſervants of men. Ye are not your own, for ye are bought with a price.* There was (little) paid for the *Saviour*, there was (much) paid for the *Sinner*. *Chriſt*, was *ſold*; did not *Covetouſneſs* ſet him to *ſale*? But, for what was he ſold? for 30 *pieces of ſilver*; the *price* that a *Slave* was *valued* at. The *Prophet* ſtands (as it were) *amazed*, and *amuſed*, at this *price*. *A goodly price, that I was prized at of them. And I took the 30 pieces of ſilver, and caſt them to the Potter, in the houſe of the Lord.* There was *little* paid for the *Saviour*, but there was *much* paid for the *Sinner*. The *Saviour*, was *bought* with *ſilver*, but the *Sinner* is *bought* with *blood*; yea, with the *blood* of *Chriſt*. *Feed the Church of God, which he hath purchaſed with his own blood.* 4. 1 Cor. 6. 19, 20. Zech. 11. 13. Acts 20. 28.

Chriſt's *blood*, is *pardoning* blood. It is by the *blood* of *Chriſt*, that we have a *laſting*, yea, an *everlaſting* pardon, of all our *ſins*. If *Chriſt* had never *dyed*, *Sin*, had never been *pardoned*; for *without ſhedding of blood, there is no remiſſion*. Art a *believing* Soul? then thou art a *pardoned* Soul. *Chriſt*, doth not (onely) give *Pardon* to him that *believeth*, but (alſo) giveth *Faith* to *believe* that *Pardon*. Art a *repenting* Soul? then thou art a *pardoned* Soul. Chriſt, doth not (onely) give *remiſſion* of *ſin* to thoſe that *repent*, but (alſo) *repentance* for *remiſſion* of *ſin*, and gives them *repentance* of the *ſins remitted*. Art in the *Church*, and in *Chriſt* too? thou art (then) a *pardoned* Soul, though the *tears* of *Repentance* ſtand in thine *eyes*, that thou canſt not *read* thy *Pardon*. *Lord* (ſaith One) *now do what thou wilt with me, for thou haſt pardoned me.* The *pardon* of *ſin*, is ſuch a *mercy*, that a *man* cannot be *happy* (hereafter) nor yet *happy* (here) without it. Though a Soul may have *Grace*, yet he cannot 5. Heb. 9. 22. Luther.

have *Peace*, that is without a *ſight*, and *ſenſe* of *Pardon*. Now, *Pardon* of *ſin*, is an *effect* of Chriſts
Eph. 1. 7. *blood*. *In whom we have redemption thorough his blood, the forgiveneſs of ſins, according to the riches of his Grace.* *Pardon* of *ſin*, is a *complicated* mercy.

6. Chriſt's *blood*, is *pleading* blood. *Satan*, the *Law*, and *Conſcience*, plead againſt us; cry to God againſt us: and (as it were) ſay, this *man*, and *woman*, have *committed* multiplied forbidden *Iniquities*, and *omitted* multiplied impoſed *Duties*; theſe *Perſons*, have ſo many vain *Thoughts*; ſo many dead *Prayers*; have neglected ſo many precious *Ordinances*; ſinned after ſo many ſignal *deliverances*, &c. But, no ſooner can theſe *Indictments* be put in againſt thoſe who are *Chriſts*, but they are caſt out of the *Court* of *Heaven* by *Chriſt*, for *his* blood, is *pleading* blood. The *Cry* of *Sin*, is a *loud* Cry; *grievous* Sins, make great *Cryes*. *Jehovah, ſaid, be-*
Gen. 18. 20, 21. *cauſe the cry of* Sodom, *and* Gomorrah, *is great, and becauſe their ſin is grievous, I will go down now, and ſee whether they have done altogether (according to the cry of it) which is come unto me, and if not, I will know.* There is a *loud voice* in the *Cry* of *Sin*, but there is a *louder voice* in the *Cry* of *Blood*. *And*
Heb. 12. 24. *to the blood of ſprinkling, which ſpeaketh better things than the blood of* Abel. It is called the *blood of ſprinkling*, in *alluſion* to the *Paſſeover, where the blood*
M. *Hilderſam.* (ſaith One) *of the Paſchal Lamb was ſprinkled on the poſts of the door, to ſave the houſe from the ſtroke of the revenging Angel.* The *blood of* Abel, did *plead* (againſt) the *Offender*, but the blood of *Chriſt*, doth *plead* (for) the *Believer*. *Abel's* blood, *cryed* for *vengeance*; *Chriſt's* blood, *cryeth* for *mercy*.

7. Chriſt's *blood*, is *procuring* blood. The holy place; the holy of holieſt; and the holieſt of all, are one, and the ſame. Into the holy place was the High-Prieſt only to go, and that not without blood.
Lev. 16. 3. *Aaron, was to come into the holy place, with a young Bullock for a ſin-offering, and with a Ram for a burnt-offering. Into the ſecond Tabernacle, went the High Prieſt alone once a year, not without blood, which he offered for himſelf, and for the errors of the*
People

People. Now, the holy place, and the holy of holieſt, were a *Type* of *Heaven*; and the blood the High-Prieſt went with, was a *Type* of Chriſts *blood*. Chriſts *blood*, was Chriſts *way* to *Heaven*, and muſt be the *way* for *his* alſo. *By his own blood, he once entered into the holy place, having obtained eternal redemption for us.* Heb.9.12. The ſpurious *ſpawn* of the *Papiſts*, are under a prodigious miſtake, who ſay, That *Heaven* is not that *place*, where the *Man* Chriſt is, above, or beyond, the viſible *Skies*, but the *happineſs* they have *within* them. If *Iſrael* (according to the fleſh) paſſed thorough the *Red Sea*, unto *Canaan* as *Type*, ſo *Iſrael* (according to the Spirit) muſt paſs thorough the *Red Sea* of Chriſts *blood*, unto *Heaven* the *Antitype*. *Having, therefore, brethren, boldneſs, to enter into the holieſt*; but how? *by the blood of Jeſus*. Heb.10.19. Our *Sins*, did ſhut *Heaven*, but Chriſts *blood* is the *Key*, that opens the *Gate* of *Paradiſe* for us.

Chriſt's *blood*, is *pacifying* blood. Chriſts *bleeding*, was Gods *pacifying*. Chriſt's *blood*, is the *blood* of *Atonement*. *You, hath he reconciled, in the body of his fleſh thorough death.* Col.1.21, 22. Chriſt's *blood*, is not (onely) a *Sacrifice*, but (alſo) a *Propitiation*; denoting, a bringing us into *favour* with *God*. It is one thing for a *Traytor* to be *pardoned*, and another thing for this *Traytor* to be *brought* into *favour*. Mans *ſin*, *rent* him (from) *God*, but Chriſt's *blood*, *cements* him (to) *God*. *Reconciled to God*; but how? *by the death of his Son*. Rom.5.10. Had we as much *Grace* as the *Angels*; had we offered up *millions* of *Sacrifices*; had we wept *Rivers* of *Tears*, we could never have *appeaſed* an angry *Deity*. It is the *blood* of a *Chriſt*, that *ingratiates* us into the *favour* of *God*, and cauſeth him to *look* upon us with a (ſmiling) *Aſpect*. When Chriſt *dyed*, the *vail* of the *Temple* was *rent*: This, was not without a *myſtery*, ſhewing, that (thorough Chriſt's *blood*) the vail of our *ſins* is *rent*, which did *interpoſe* between *God*, and *us*. One, *Theodoret.* calls the *Croſs*, the *Tree* of *Salvation*; becauſe the *blood* which *trickled* down the Croſs, *diſtilleth* Salvation. It is the *blood* of Chriſt that *pacifies*.

Chriſt's *blood*, is *conquering* blood. After the *Combat*, and the *Conflict*, is the *Conqueſt*. *Nay*, in

Rom. 8. 37. *all these things, we are more than Conquerors, thorough Christ that loved us.* These things; but, what things were these? There were seven *Dishes*, and each *Dish* enough for the strongest *Palate*; *Tribulation*; Rom. 8. 35. *Distress*; *Persecution*; *Famine*; *Nakedness*; *Peril*; *Sword*: yet, in all these things, we are more than *Conquerors*. *We over-overcome*, so the *Greek*. We ὑπερνικῶμεν. are more than *Conquerors* (in) them, because we are *Conquerors* (by) them. But, how is this? thorough *Christ*. Though *Christians* may be *killed*, yet they cannot be *conquered*; for though they die in the *Combat*, yet (like *Sampson*) they shall have the *Conquest*. The *Conquest*, that the *Christian* hath, is thorough Christ's *blood*. *They overcame him by the* Rev. 12. 11. *blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.* *Conquest*, is thorough *Christ*.

10. Christ's *blood*, is *crucifying* blood. A Christ (*bleeding* to *death*) will bleed *sin* to *death*. *They, that* Gal. 5. 24 *are Christs, have crucified the flesh with the affections and lusts.* As that *Physick* saves a mans life which removes his *sickness*; so that which is *life* to the *soul*, is *death* to the *sin*. We must *look* upon our *sin*, as that which was the *death* of our *Lord*; and we must *look* upon the *death* of our Lord, as that which will be the *death* of our *sin*. *Our old man is* Rom. 6. 6. *crucified with him, that the body of sin might be destroyed.* *Sin*, drew out the *life-blood* of *Christ*, and *faith* (in Christ's *blood*) will draw out the *life-blood* of *sin*.

11. Christ's *blood*, is *softening* blood. Though the *heart* of *man*, be the *hardest* thing in the *world*, yet the *blood* of Christ (*God-man*) can *soften* the *heart* of *man*. Oh, says one! my *heart* is like the nether *milstone*, and what can *soften* that? Oh, says another! my *heart* is like an *Adamant*, and what can *soften* an Adamant? Is there any thing in the world that can *soften* an *Adamant*? Yea, Soul, *blood*, will *soften* an *Adamant*. The *blood* of Christ (if *applied*) will *soften* the most *Adamantine heart*. The *blood* of *Christ* (if *applied*) can *dissolve* the most *stony* heart, and *break* the *hardest* sinner. The *Jews* (*who are hardened to a Proverb*) for one saith, Dost thou think

think that I am a hard-hearted *Jew*? theſe *Jews*, ſhall have the *Rock* of their *Hearts*, turned into a *Fountain* of *Tears*. *They ſhall look upon him whom they have pierced, and mourn, as one for his onely Son, and be in bitterneſs as one for his firſt-born.* God, *himſelf*, hath *laid* himſelf under *Promiſe*, to take away the *ſtony heart, and to give an heart of fleſh.* There is nothing ſo *hard*, but it may be *ſoftened*, if it lay a *ſteeping* in this *blood*. *Water*, will *ſoften* the *earth*, but it will not *ſoften* a *ſtone*; the *blood* of *Chriſt* (if *applied*) will *ſoften* a *ſtone*; yea, an *heart* of *ſtone*. This *blood*, turns a *flint* into a *ſpring*. The *Jaylors* heart was diſſolved. Zech. 12. 10. Ezek. 11. 19.

12. Chriſt's *blood*, is *quickning* blood. The *life* of a thing, is in the *blood*. *The life of the fleſh, is in the blood; and I have given it to you upon the Altar, to make an atonement for your ſins; for it is the blood that maketh atonement for the ſoul.* The *blood*, is called *life*, becauſe the *ſeat* of *life*, is in the *blood*; and this was a *figure* of *Chriſt*; a *Type* of Chriſt's *life*, whoſe *fleſh, is meat indeed, and whoſe blood, is drink indeed.* The *life* of our *ſoul*, is in the *blood* of *Chriſt*. Chriſt's *blood*, is Heaven's *Key*. *One little drop* (ſaith One) *of Chriſt's blood, is more worth than Heaven, and Earth.* What is the *blood* of a *Grape*? yea, what is the *blood* of a *Son* (though an *onely* Son) to the *blood* of a *Saviour*? *Can we give our firſt-born for our iniquity? the ſeed of our body, for the ſin of our ſoul?* It is the *blood* of *Chriſt* that *quickeneth*. *Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you: whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.* Chriſt's *blood*, puts *vivacity* into us. Lev. 17. 11. *Sanguis Chriſti, Clavis Cœli.* Luther. John 6. 53, 54.

13. Chriſt's *blood*, is *juſtifying* blood. *Juſtification*, is a great thing; to be *acquitted* from *ſin*, and *death*, the *wages* thereof; and to be *accounted* righteous unto *life*, and *Glory*, the *Reward* thereof, is not this a great thing? and yet this is by Chriſts *blood*. The *moving* cauſe of *Juſtification*, is the free *Grace* of *God*, but the *meritorious* cauſe of *Juſtification*, is the *blood* of *Chriſt*. *Being juſtified freely by his Grace, through the redemption that is in Chriſt Jeſus.* The Rom. 3. 24.

justification of one *sinner*, is more than the *creation* of all the *world*. There are many, not (onely) in *Italy*, but (also) in *England*, who join *Christ*, and their *Alms* together; *Christ*, and their *works* together; who join *Christ*, and their *Prayers* together; *Christ*, and their *Preachers* together; who join *Christ*, and their *Thoughts* together; *Christ*, and their *Tears* together. We may say of *Christ*, (in *point* of *Justification*) as was once said of *Cæsar*, He may have a *Companion*, but not a *Competitor*. If *Cæsar*, must not have a *Competitor* in *Reigning*, *Christ*, must not have a *Competitor* in *justifying*.

Socium habet neminem.

Rom. 5. 9. *Much more being justified by his blood, we shall be saved from wrath thorough him.*

14. Christ's *blood*, is *invaluable* blood. It is called the *blood* of *God*, because the *blood* of that *Christ*, who is *God*. *He*, is the *Pearl* of *great* price; of *greatest* price. *The Kingdom of Heaven*: The *dispensation* of the *Gospel*, of the *Grace* of *God*, which is as an *Instrument* in the hands of the Spirit, to bring into the *Kingdom* of *Grace* here, and shews the way to the *Kingdom* of *Glory* hereafter. But, what of this

Mat. 13. 45, 46. *Kingdom? It is like unto a merchant man seeking goodly Pearls, who having found one of great price, he went, and sold all that he had, and bought it.*

Quest. But, what manner of *Pearl*, is (this) *Pearl*?

Sol. 1. *Christ*, is, a *necessary* Pearl. *Christ*, is not (only) *necessary*, but (also) of *necessity*. *He* is (thus) to

Acts 4. 12 *sinners*, for there is no *salvation* without him. A

Joh. 15. 5. *Christ*, or I *dye*, and am *damned*, is the *cry* of a *sinner*. *He*, is (also) thus to *Saints*, for there is no *service* without him.

2. *Christ*, is, a *rare* Pearl. A *Phœnix*, is a rare *Bird*, for (according to the *Historian*) there is but *One* (at one *time*) in the *world*. But, herein, I may be *peremptory*, and thou art not to be *incredulous*, that there is *One*, and (but) one *Christ*. *There is one*

1 Tim. 2. 5. *God, and one Mediator between God, and man, the man Christ Jesus*. *Pearls* (in *Latine*) are called *Uniones*, because they are found *One by One*. *Pearls* and *Pebbles*, do not (alike) *lie* in the *Bosom*, and *Bowels*, of the *Earth*: *Pebbles*, may lie upon *Heaps*, but, *Pearls*, they are found *One by One*.

Christ,

Chriſt, is, a *taking* Pearl. The more ye *look* upon this *Pearl*, the *better* ye will *like* it, and the *more* ye will *love* it. If *Chriſt*, *look* upon the *Church*, he is *taken* with *Her*. *Thou haſt raviſhed my heart, my Siſter, my Spouſe.* Raviſhed my heart; *taken away my heart*; ſo the margent. *Turn away thine eyes from me, for they have overcome me.* If (alſo) the *Church look* upon *Chriſt*, ſhe is *taken* with *Him*. *As the apple-tree, among the trees of the wood, ſo is my beloved among the ſons. His mouth, is moſt ſweet; yea, he is altogether lovely.* 3. Cant. 4.9. Chap. 6.5. Cant. 2.3. Chap. 5. 16.

Chriſt, is, a *making* Pearl. Haſt *Chriſt*? Then, as thou art *taken* for ever, ſo, thou art *made* for ever. Thou hadſt but a *Rag* before, thou haſt a *Robe* now; a *Robe*, that will (univerſally) *cloath* thee, and *cover* thee. Thou hadſt but a *Pebble* before, thou haſt a *Pearl* now, that will *pay* all thy *Debts*, and *bear* all thy *Charges*, but to theſe *diſtinctly*. 4.

This *Pearl*, will *pay* all thy *Debts*. A perſon, may *pay* his *Debts* to *man*, but he cannot *pay* his *Debts* to *God*. *Who is he that condemneth? it is Chriſt that dyed.* 1. Rom. 8. 34.

This *Pearl*, will *bear* all thy *charges*. What though a *man* ſhould have *enough* (if but enough) to *pay* all his *Debts*, how ſhall he do to *live* afterwards? how ſhall he do to bear his *charges* afterwards? Now, *Chriſt*, doth not (onely) *pay* the *Debts* of *his*, but (be it written with a holy reverence) he (alſo) puts *money* into their *Purſe*, to *bear* their *charges* by the *way*. *Becauſe I live, ye ſhall live alſo.* If I cannot *dye*, then you ſhall (ſpiritually) *live*. A *Chriſtians* life, *depends* upon *Chriſts* life: As he *gives* it, ſo, he *augments* it, and *continues* it. 2. Joh. 14. 19.

Chriſt, is, an *ineſtimable* Pearl. Would it not *puzzle*, and *poſe*, *men*, and *Angels*, to *bring* in the *worth*, and *weight*, of this *Pearl*? Let *Paul* ſpeak, for he was a *curious* Orator. *That I ſhould preach among the* Gentiles, *the unſearchable riches of Chriſt.* The (*City-Jewellers*) may *know* the *worth* of many *Jewels*, but no *Jeweller* in any *City* knows the *worth* of this *Jewel*; of this *Pearl*, *Chriſt Jeſus*. No wonder (now) that *One* ſaid, *Mine eyes ſhall behold* 5. Eph. 3.8. Luther.

hold nothing but this ineſtimable Jewel, my Lord, and Saviour, Chriſt Jeſus.

6. *Chriſt*, is, an *unloſable* Pearl. Other *Pearls*, may be *loſt*, but this cannot. *Pearls*, were *loſt (in that prodigious, and ſtupendious City-Conflagration)* but this *Pearl* (Chriſt) was not (then) and (there) *loſt*. Ye (that are *Chriſts*) may loſe your *Proviſion*; loſe your *Plate*; loſe your *Purſe*; but you cannot *loſe* this *Pearl*. Ye, may be at a *loſs* concerning this *Pearl*; but, this *Pearl* cannot be *loſt*. Can the *Pearl* be *loſt*, when the *Soul* that hath (this) *Pearl*, cannot be *loſt*? but, the *Soul* that hath this
Joh. 17. 12. *Pearl*, cannot be *loſt*. *All, that thou haſt given me, have I kept, and none of them are loſt.*

Cordial IX. Art (*actually*) in *Chriſt*? Be *joyous* (then) for *He* is the *Object* of thy *Delight*, and *Deſire*.

1. *Chriſt*, is the *Object* of thy *Delight*. This word (*Delight*) as it is *referrible* to *Man*, is *reducible* to two Heads, *Unlawful*, and *Lawful*; but to theſe diſtinctly.

1. *Unlawful*. That there is an (unlawful) *Delight*, who can *deny*? would it not be loſt labour to prove this? I ſhall (therefore) onely prove when 'tis *unlawful*.

1. Then *Delight* is *unlawful*, when it is *ſinful*. *They*
Pſal. 62. 4 *delight in lyes; they bleſs with their mouth, but they curſe inwardly; in their inward parts.* marg.

2. Then *Delight* is *unlawful*, when it is *hypocritical*.
Iſa. 58. 2. *They ſeek me daily, and delight to know my wayes*, &c. *they take delight in approaching to God.*

3. Then *Delight* is *unlawful*, when it is *treacherous*. This was the command of *Saul* to his Servants,
1 Sam. 18. 22. *Commune with* David *ſecretly, and ſay, Behold the King hath delight in thee, and all his ſervants love thee; now therefore be the Kings Son-in-law.* *Saul*, will give *Michal* to *David*, but 'tis out of *treachery*; it is that ſhe may be a *ſnare* unto him, and that the hands of the *Philiſtines* may be upon him.

2. *Lawful*. As there is an *unlawful*, ſo there is a *lawful Delight*, which may be *reduced* to two heads, *Natural*, and *Spiritual*.

1. *Natural*. Such a *Delight* is *appointed*, and *approved* (by) *God*, obſerving the *limits* (of) *God*.

The

The meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace. Pſal. 37. 11.

Spiritual. Now this is a *delight* 2.

In the *People* of *God*. *But to the Saints that are in the earth, and to the excellent, in whom is all my delight.* *David*, did not *delight* in a *curſed*, and *cruel* Crew; in a *profane*, and *profuſe* Crew; in a *roaring*, and *whornig* Crew; in a *daring*, and *damning* Crew; but his *delight* was in the *Saints*, and *Servants* of *God*. 1. Pſal. 16. 3.

In the *Commandments* of *God*. *Bleſſed is the man that feareth the Lord, that delighteth greatly in his Commandments.* 2. Pſal. 112. 1.

There is a *Delight* in God himſelf. As it is the *Spirit* of *ſinfulneſs* to delight in *Sin*, ſo it is the *Spirit* of *Godlineſs* to *delight* in *God*, and make him the *object* of *delight*. An *Hypocrite* delights not in *God*, nor the *things* of God. *What is the hope of the Hypocrite (though he hath gained) when God taketh away his Soul? Will God hear his cry, when trouble cometh upon him? Will he delight himſelf in the Almighty? Will he alwayes call upon God?* An *Hypocrite* will ſerve *God*, no longer than he *ſerves* himſelf of God: He *looks* one way, and *rows* another; he *pretends* one thing, and *intends* another; he hath *Jacob*'s *voice*, but *Eſau*'s *hands*; we muſt do by an *Hypocrite* (as we do by *Hebrew*) read him *backward*: But, a Soul (*actually*) in *Chriſt*, makes *Chriſt* the *Object* of his *delight*. *Then ſhalt thou delight thy ſelf in the Almighty, and ſhalt lift up thy face to God.* Now, a perſon then *delights* in *Chriſt*, and makes (him) the *object* of (his) *delight*, when he is *well pleaſed* with Chriſt; when he is *beſt pleaſed* with Chriſt; when he *acquieſceth* in him, and can be *ſatisfied* with him alone. None (to) *Chriſt*, ſaith the *Pſalmiſt*: None (but) *Chriſt*, ſaid the *Martyr*: All (in) *Chriſt*, ſaith the *Apoſtle*. Chriſt (then) is the *object* of a Souls *delight*, when he can be *ſatisfied* with *Chriſt* in the *abſence* of *All*, and not *ſatisfied* without *Chriſt* in the *preſence* of *All*. *I have all; I abound, and am full.* *Paul*, had *little* of the *world*, but he had *much* of *Chriſt*; and having *Chriſt*, who is *All*; yea, *All* in *All*, he had *All*. 3. Job 27. 8, 9, 10. Job 22. 26. *Qui habet habentem omnia, habet omnia.* Phi. 4. 18.

All. No *graceleſs* Soul can *delight* (in) *God* (as) *God*; can *delight* (in) *Chriſt* (as) *Chriſt*. What *delights* ſoever a *graceleſs* perſon hath, they are in ſomething *below* a *God*; in ſomething *below* a *Chriſt*.

Queſt. But what manner of delight is (this) *delight*?

Sol. 1. This *delight*, is a *ſtrong* delight. It is not a *feeble*, but a *full* delight; not a *weak*, but a *ſtrong* de-

Neh. 8. 10 light. *The joy of the Lord is your ſtrength. Worldly* delights are *weak*, and they *weaken* us; *delight* in the *Lord* is *ſtrong*, and that *ſtrengthens* us.

2. This *delight*, is a *holy* delight. The *delights* of the *world* are *impure*, and they *defile* us; we ſeldom drink in *worldly* delights, but they leave ſome *ſpot*, and *taint*, upon our *ſpirits*, and *converſations*; but the *delights* we have in *Chriſt*, are all *pure* delights; yea, they are all *purifying* delights. *He that*

1 John 3. 3. *hath this hope in him, purifieth himſelf as he is pure.* This (as) is an (as) of *quality*, not of *equality*.

3. This *delight*, is a *cordial* delight. 'Tis a *delight* (from) the *heart*; 'tis the *delight* (of) the *heart*. This *delight*, is a *real* delight. Worldly *delights*, are but *ſhadows*; or (Pageant-like) *ſhadows* of *delight*. The *delight* of an *Hypocrite*, is like his *holineſs*; as he hath no *real* holineſs, ſo he hath no *real* delight; but (this) *delight* is *cordial*. As *ſeeking*, ſo *delighting*, is from the *heart*. *When thou*

Pſal. 27. 4 *ſayeſt ſeek ye my face, my heart ſaid unto thee, thy face Lord will I ſeek.*

4. This *delight*, is a *conſtant* delight. This *delight*, is not for a *fit*, and a *pang*, but for a *continuance*.

Gnal. 'Tis not like the *crackling of thorns under a Pot*, that makes a *noiſe*, and a *blaze* for a time, but are preſently *extinct*; but (this) delight, is a *conſtant* delight. As 'tis a *cordial* delight; *Delight thy*

Pſal. 37. 4 *ſelf* (that is, thy *Soul*) above in *Jehovah*; *Hebrew*;

Pſal. 94. 19. ſo 'tis a *conſtant* delight: *In the multitude of my thoughts within me, thy comforts delight my ſoul.* Thus, the *Soul* (actually) in *Chriſt*, maketh *Chriſt* the *object* of his *delight*.

2. *Chriſt*, is the *Object* of thy *Deſire*. As *Delight*,

light, ſo *Deſire*, may be *reduced* to two Heads, *unlawful*, and *lawful*.

Unlawful. There is a *deſire* after things *lawful*, which is *unlawful*. There is a *luſting* after things *forbidden*. *The love of money, is the root of all evil.* In theſe words ye have the *Subject*, and the *Comment*. 1. 1 Tim. 6, 10.

The *Subject*. The *love* of *money*: the *deſire*; or *love*; or ſtudy of *money*. It is a *prepoſterous*, and *inordinate* love, deſire, and ſtudy. 1. ἡ φιλαργυρία.

The *Comment*. But what of this *love*? or *ſtudy*? or *deſire*? It is the *Riſa*; the *root* of *evil*; yea, of *all* evil; yea, of all *evils*; ſo the *Greek*. The *Apoſtle* ſaith not that it is the *cauſe*, *principle*, or *original*, but the *root*; and that not of a *few*, but of *many* evils; yea, not (onely) of very many, but (alſo) of *all* evils: As if a *covetous* man, who *looks* like a *compound* of *ſelf*, and of the *world*, were ready to commit any ſin. One calls it the *Metropolis* of *Vice*. 2. κακῶν. *The element of evils.* Timon. Bion.

Lawful. As there is an *unlawful*, ſo there is a *lawful* deſire, which may be *reduced* unto two Heads, *Natural*, and *Spiritual*; to theſe *diſtinctly*. 2.

Natural. There is a *natural* deſire, which is *appointed*, and *approved*. *She is more precious than Rubies, and all the things thou canſt deſire, are not to be compared with her.* 1. Prov. 3. 15.

Spiritual. This is a *deſire* (from) the *heart*, and the *deſire* (of) the *heart*. This (*heart-deſire*) is not (onely) a *looking* (for) but (alſo) a *longing* (after) ſome *good*, of which it *finds*, and *feels* a *want*. *Brethren, my hearts deſire, and prayer to God for* Iſrael *is, that they may be ſaved.* Now, having *evinced* that there is the *deſire* of the *heart*, I ſhall (alſo) *evince*, that the Soul (*actually*) Chriſts, makes *Chriſt* the *Object* of his *hearts* deſire. There is a *place*, of which take theſe *Readings*. 2. Rom. 10. 1. Pſal. 73. 25.

Who can be to me in Heaven beſides thee? And beſides thee am I delighted in none upon earth. Junius.

Whom have I in the Heavens? And with thee I delight not any in earth. Ainſw.

There is none to me in Heaven, and beſides thee have I willed none upon earth. Sept.

Who

Hebr. *Lo-caphatzti.* *Who to me in the Heavens? And with thee have I not delighted (or desired) in earth.*

The word signifieth to *desire*, as well as to *delight*. Here is *One*, who is the *object* of *desire*, and this *One*, may be that *Onely-one* Christ Jesus: This (*thee*) in that *Text*, is called *God* in the *Context*.

Psal.73.1. *Truly God is good to* Israel, *even to all that are clean*
Psal.74.1. *of heart. Oh God! why hast thou cast us off for ever?* Now *Christ* is *God*: *Thy Throne (ob God) is for ever and ever.* The *Church* makes *Christ* the *object* of
Isa.26.9. her *desire*. *With my soul have I desired thee in the night.* That Christ is not without *compare*, but in a *Christians* eye, nor the *object*, but of the *Churches* desire, is evident beyond all (modest) *contradiction*; For *He* is not (thus) in the eyes

1. Of *infernal* Spirits. Their cry was, *What have*
Mat.8.29. *we to do with thee, Jesus of* Nazareth? *Art thou come to torment us before the time?* Nor

2. Of *graceless* persons. Their cry was, *Depart from*
Job 21. *us, for we desire not the knowledge of thy wayes.*
14. But that *Christ* is without *compare* in a *Christians* eye, and the *object* of the *desire* of the *Church of*
Heb.12. *the first-born, whose names are written in Heaven,*
23. will appear to a *believing*, and *unprejudiced* Reader, by a *reflection* of his *Person*, and of his *Affection*; but of these suffer a *distinct* (though *concise*) discussion.

1. Reflect the *Person* of *Christ*. Was it said of a
Gen.41. *Joseph*, Is there such a *Man as this Man, in whom*
38. *the Spirit of God is?* What (then) may be said of a *Jesus?* Was it said (also) of a *Job*, there is
Job 1.8. *none like him in all the earth?* What (then) may be said of a *Jesus?* Was it said of *David*, *Thou art*
2 Sam. *worth ten thousand of us*, (or, *as ten thousand of us*:)
18.3. What (then) may be said of a *Christ?* my Soul!
Marg. *reflect* his *Person* as *Man*, and as *God-Man*.

1. *Reflect* his *Person* as *Man*. Was there ever such a *Narration* of *Genealogie* as *Christ* hath? It ends
Luk.3.38 thus; *Who was the Son of* Adam, *who was the Son of God.* Now, this *Christ*, was the *beloved* and *begotten* Son of *God*.

1. *Christ*, was the (beloved) *Son* of *God*. *This*
Mark 9.7. *is my beloved Son, in whom I acquiesce. Christ*, is so *beloved*

beloved of the *Father*, that he loves *none* out of *him*.

Christ, is the (begotten) *Son* of God. *He that believeth on him is not condemned, but he that believeth not is condemned already*; why? *becauſe he believeth not in the Name of the onely begotten Son of God.* Here is the *Son* of *God*; the *begotten* Son of God; the *onely* begotten Son of God. All the *Sons* of *Men*, are the *Sons* of *God* by *Creation*; ſome of the *Sons* of *Men*, are the *Sons* of *God* by *Grace*; but *Chriſt*, is the *Son* of *God* by *Nature*. *Chriſt*, is (ſo) the *Son* of *God*, as there (never) was *any*, nor (ever) will be *any*; Is not this *Chriſt* (now) a *Perſon* without *compare* in a Chriſtians *eye*? and the *Object* of the *Churches* deſire? 2. Joh. 3. 18.

Reflect the *Perſon* of *Chriſt* as God-Man. Though *Chriſt* was (true) yet not (meer) *Man*, but *God* and *Man*; *God manifeſt in the fleſh*. There have been many things *wonderful* in the *world*, but the (hypoſtatical) *Union*, the *Union* of *Natures* in *Chriſt*, is the *Wonder* of *Wonders*. That *he* who was (with) *God*; that was (from) *God*; yea, that (was) *God*, ſhould be made fleſh, is the *wonder* of *wonders*. That *he* who had *eternity* for his *manſion*, and *eternity* for his *meaſure*, ſhould be an *Infant* of a day old, is the *Wonder* of *Wonders*; but thus it was; for the *Word was made fleſh, and dwelt amongſt us*. Is not this *Chriſt* (now) a *Perſon* without *compare* in a Chriſtians *eye*? and the *Object* of a Chriſtians *deſire*? 2. *Verus, non merus Homo.* 1 Tim. 3. ult. Joh. 1. 1, 14.

Reflect the *Affection* of *Chriſt*. No perſon ever *lived* as *Chriſt* lived, for he *lived* to *love*; and no perſon ever *loved* as *Chriſt* loved, for he loved to *dye*, and *dyed* out of *love*. But, ſuffer me to reflect his *Affection*, in the *freeneſs* of it; in the *fulneſs* of it; in the *firmneſs* of it: To theſe diſtinctly. 2.

Reflect the *Affection* of *Chriſt*, in the *freeneſs* of it. *Chriſt*, is *free* in *love*; is *firſt* in *love*. *We love him, becauſe he firſt loved us*. Had not *Chriſt* (firſt) fallen in love with *Us*, we had (never) fallen in love with *Him*. Had not *Chriſt* (firſt) *fired* our *hearts* with *love*, we had never beſtowed a *ſpark* of ſpiritual *Affection* upon Him. *Not that we loved God, but that he loved us*. That is, not that we loved *God*, until we were loved (of) God. The 1. 1 John 4. 19.

motive

motive for Christs love (to) *Us*, was not (in) *Us*, but in *Himself*, for we were in our *blood*. *I*
Hos. 14.4. *will heal their backsliding; I will love them freely.*

2. Reflect the *Affection* of *Christ*, in the *fulness* of it. As it is *free*, so it is *full* love. Is the *Sun* full of *light? Christ* is fuller of *love*. It pleased (both the
Col. 1.19. *Father*, and the *Spirit*) that in the *Son should all fulness dwell*. Is the *Ocean* full of *water? Christ* is fuller of *love*. *Christ*, must needs be *fuller* of *love*, than these of *light*, and of *water*, for in *him dwelleth*
Col. 2. 9. *all the fulness of the Godhead personally*. If thou beest a *beloved* one, a *believing* one, then Christ *loves* thee more, than others can *hate* thee. Doth the *God* of this *world* (which now lieth in wickedness) *hate* thee? Do the *Gods* of this *world* (given up to a judicial hardness) *hate* thee? And do the *men* of this *world* (who *appear* like armed *Furies*, and *act* like incarnate *Devils*) *hate* thee? yet Christ *loves* thee, more than these can *hate* thee.

3. Reflect the *Affection* of *Christ*, in the *firmness* of it. As it is *free*, and *full*, so it is *firm* love. The *love*, will last as long as the *loved*, or the *lover*. *Peter denies* Christ, but *Christ* doth not deny *Peter*. Though *Peter* hath been *denying*, yet *Christ* is *lo-*
Mark 16. *ving*. *Go tell the Disciples, and* Peter. *Peter*, is (par-
7. ticularly) and (especially) *named* (not in point of *superiority*) according to the *ambition* of the proud *Pope*, as if he were *above* the rest; but he is named after all the rest (in *point* of *inferiority*) as if he were *below* all the rest, *forsaking* Christ; yea, *denying* Christ, with *cursing* and *swearing*. Though *Peter* hath been *denying*, yet *Christ* will be
Luk. 22. *looking*; will be *loving*. *The Lord turned, and looked*
61, 62. *upon* Peter: —— *And* Peter *went out, and wept bitterly*. As if *Peter's tears* had fallen *first* from Christ's *eyes*. Shall not (now) this *Christ* be a *Person* without *compare* in a Christians *eye*, and the *Object* of a Christians *desire?* But suffer a *superadding* of four things, in order to a greater *endearing* of *Christ*, and *crying* up him as a *Person* without *compare*, and the *Object* of a Christians *desire*.

1. *Christ*, is the Churches *mercy*. *Christ*, is the *Being* of

of *Beings*, as *God*; the *Beauty* of *Beauties*, as *Man*; the *Bleſſing* of *Bleſſings*, as *God-Man*. There had been no *mercy*, but *miſery*, without Chriſt. All the Churches *bleſſings*, and *benefits*, come along with *Chriſt*; he is the *mercy* of *mercies*. *God*, in giving Chriſt, *giveth* all things. *He that ſpared not his own Son*, &c. *how ſhall he not with him (alſo) freely give unto us all things?* There had been no *Glory*, but *Wrath*, without *Chriſt*; no *Mercy*, but *Miſery*, without *Chriſt*; no *Heaven*, but *Hell*, without *Chriſt*. Every mercy *enters* in at this *door*. The *Law*, and the *voice* from Mount *Sinai*, came along with *Moſes*; but the *Goſpel*, and the *voice* from Mount *Sion*, came along with *Chriſt*. *The Law was given by* Moſes, *but grace and truth came by Jeſus Chriſt*. Rom. 8. 32. Joh. 1. 17.

Chriſt, is the Churches *merit*. *Death*, is a *Stipend*; *Life*, is a *Donative*; a (free) *Gift*, not a (due) *Debt*. The *mercy* of *Chriſt*, is the *merit* of the *Chriſtian*. One (at the place of Execution) ſaid, *I truſt to be ſaved by the* merits *of* Chriſt *alone, and by no other* Trumpery. A *Maryan-Martyr* (at the Stake) ſaid, *In the merits of Chriſt alone, I truſt this day to enter into his joy*. My *merit* (ſaith one) is the *mercy* of my *God*; ſo long as *God* is not *poor* in *mercy*, I cannot be *poor* of *merit*; if he be *great* in *mercy*, I (alſo) am *great* in *merit*. *Luther* himſelf confeſſeth, That when he *prayed*, or ſaid *Maſs*, he uſed to add this in the end; oh Lord Jeſus! I *come* unto *thee*, and I *pray* thee, that theſe *Burdens*, together with the *ſtraitneſs* of my *Rule*, and *Religion*, may be a full *recompence* for all my *ſins*: But this he (alſo) ſaith; Before I would *admit* of the *blaſphemy* of the *merit* of *Congruence* (before) *Grace*, to (obtain) *Grace*; and *works*, in the *merit* of *worthineſs* (after) *Grace*; I would not (onely) that the *holineſs* of all the *Papiſts*, and *Merit-mongers*, but (alſo) of all the *Saints*, and *Angels*, ſhould be *thrown* into the *bottom* of *Hell*, and *condemned* with the *Devil*. *Chriſt*, is the Churches *merit*, for the *Church* is Chriſt's *purchaſe*. *Feed the Church of God, which he hath purchaſed with his own blood*. Man was ſold; ſold under 2. *Martyrology*, p. 126 Lord *Gray*; Duke of *Suffolk*. *Perſon*. p. 99. *Bernard*: *Luth. in Gal.* p. 90. Acts 20. 28.

der ſin; a *Slave* to *Sin*; a *Slave* to *Satan*; but
1 Cor.6. 20. *Chriſt* hath *bought* him, and paid *dear* for him. *Ye are bought with a price.* Here was a *valuable* price, for it was *invaluable* blood; the *blood* of a (ſinleſs) *Jeſus.*

3. *Chriſt*, is the Churches *Mine.* The people of
Clark's Mirror, Part II. p. 170. *Brazile* in *America*, call *Gold* the *God* of the *Chriſtians.* Gold, hath *devotions* paid it as to a *Goddeſs.* In ſome places of *America* (if the *Hiſtorian* do not *hyperbolize*) there is ſuch abundance of *Gold*, that in ſome *Mines* there is more *Gold*, than
p.77. *Earth.* So *Potter* (in his compendious view) ſaith, That in ſome of the *American-Mines*, they can
Baſil. Marq. of *Vico.* hardly find ſo much *Earth*, as *Gold.* When one was *tempted* with *Gold*, he anſwered, *Give me Gold that will laſt for ever.* *Luther*, would not be put
Clark's 2d Part. Eccleſiaſt. Hiſtory. p. 104. off with *Gold*, without *Grace*, and *Glory.* *Galeacius* (being proffered a vaſt Sum of money to return) ſaid, *Let his money periſh with him, that accounts all the Gold in the world worth one days communion with Jeſus Chriſt, and his holy Spirit.* There are *Mines*
Joh.1.14, 16. of *Gold*, but *Chriſt* is a *Mine* of Grace He is *full of Grace and Truth.* He is an *Ore* indeed, that is *able* to enrich a *Beggar*; yea, a *Bankrupt.* *Of his*
Col.2.3. *fulneſs have all we received, and Grace for Grace.* All the *treaſures* of *Grace* are *hid* in (this) *Chriſt*, for (this) *Church.*

4. *Chriſt*, is the Churches *Mirror.* As he is the Churches *Mercy*, and *Merit*, and *Mine*, ſo *Mirror.* In this *Glaſs* we may take a *Pilgah-Proſpect* of the *Holy Land.* The *King*, would not be *ſeen* without his (youngeſt) *Son.* The *Father*, will not be *ſeen* without his (eldeſt) *Son.* *No man hath ſeen God*
Joh.1.18. *at any time*; *the onely begotten Son, which is in the boſom of the Father, he hath declared him.* The *boſom*, is the *ſeat* of *amity*, and *ſecreſie*; who is ſo (intirely) *loved*, as *ſhe* that *lieth* in the *boſom?* Men *admit* thoſe into their *boſoms*, to whom they
Calvin. *impart* all their *ſecreſies.* The *breaſt* (ſaith One) is the *place* of *counſels.* Now, *Chriſt* is the *Mirror*; he (being in the *boſom* of the *Father*) *diſcovers*, and *declares* the Father; *unmasks*, and *unveils* the Father. The (firmamental) *Sun*, is not *ſeen* out

of

of his (own) *light*: The *Father*, and the *Son*, are ſo great *lights*, that they are not ſeen out of their (own) light. *In thy light, we ſhall ſee light.* The *Father*, is *ſeen* in the *Son*. *He, that hath ſeen me, hath ſeen the Father.* Oh my Soul! in (this) *Chriſt* thou mayſt ſee *God*; ſee *Glory*; ſee *Heaven*, and thy *name* written there. *Moſes*, muſt ſtand upon a *Mount*, to receive from *God* the *Tables* of *Stone*, and the *Law*. As *Moſes* muſt have a *Mount* to *converſe* with *God*, ſo thou muſt have a *Mirror* to *ſee God*; to *ſee* the (reconciled) *face* of *God*: If ever thou ſeeſt *God* to be (thy) God; to be *thine* in *Covenant*; thine in *Chriſt*, then *Chriſt* muſt be thy *mirror* wherein thou *takeſt* a *proſpect* of *him*. If *Chriſt* be thus, how (then) ſhould *he* be *endeared*, and *cryed* up, as a *Perſon* without *compare* in a Chriſtians *eye*, and the *Object* of a Chriſtians *deſire*? Now, the *deſires* that will have the *ear* (of) *Chriſt*, and an *anſwer* (from) *Chriſt*, they are the *deſires* of the *heart*; all other deſires, are but as *Ships* without *Sails*; *Clouds*, without *Water*; *Trees*, without *Fruit*; *Bodies*, without *Souls*. Joh. 14. 9.

But what manner of deſires are *cordial* deſires? Queſt.

Cordial deſires, are *good* deſires. If the *deſire* be from the *heart*, then *good* is the *object* of that *deſire*. I am writing of a *perſon*, that makes *Chriſt* the *object* of his *ſoul-delight*; now, the *object* of his *deſire* (which is from his *heart*) muſt be *good*. *The deſire of the righteous is onely good, but the expectation of the wicked is wrath.* It is a *Maxim* in *Philoſophy*, that *all things deſire good*. The *deſires* of the *righteous* (as righteous) are *onely* good; *alwayes* good; for, as they deſire *Chriſt* (above) all, ſo they deſire *Chriſt* (in) all, and (after) all, in whom is *all* good, and *nothing* but *good*. *I charge you, oh daughters of* Jeruſalem, *if ye ſee my beloved, that ye tell him I am ſick of love.* Oh! if ye ſee him, be ſure to tell him; whatever ye forget to tell him, do not forget to tell him this, that I am *ſick* of *love* for him. Oh tell him that I know not how to live another *day* without him! another *duty* without him! Oh tell him that my *head* akes! Sol. 1. Prov. 11. 23. Cant. 5. 8.

that my *Heart* akes! that my very *heart-ſtrings* are ready to *break* for a *Sight* (of) him! for a *Smile* (from) him! for (inward) and (intimate) *Converſe* and *Communion* (with) him!

2. Cordial deſires, are *lawful* deſires. They muſt be things *lawful* that are *deſired*, or our *deſires* are *unlawful*. We muſt not *deſire* as the Mother
Matth.20. of *Zebedees* children did; concerning which *Chriſt*
20,21,22. ſaid, *Ye know not what ye ask. What wilt thou*, ſaith *Chriſt?* She ſaid, *Grant, that theſe my two Sons*
Mark 10. (*James* and *John*) who themſelves are ſaid to put
35. up this Petition to the Lord, for they ſaid, *Doe for us whatſoever we ſhall deſire*; The *Mother* (therefore) and the *Sons* joined together in this work: But, what follows? *Grant that theſe my two Sons may ſit, the one at thy right hand, and the other at thy left, in thy Kingdom.* She might mean his *kingdom* on *Earth*: To ſit on the *King*'s right hand, *ſignifies* the next place to the *King*; and to ſit on his left hand, *ſignifieth* the third place in the *Kingdom*; for the *greater* any one is in a *Kingdom*, the *nearer* doth he *ſit* to the *King*; But *Jeſus* anſwered, and ſaid, *Ye know not what ye ask.* The
Luke 9. like *Check* he gives to *James* and *John*: *Shal we*
54,55. *command fire to come down from Heaven, and conſume them, as Elias did? But Chriſt rebuked them, ſaying, Ye know not of what ſpirits ye are*: Ye know not what Spirit *acts* you: Ye think ye are *acted* by ſuch a *Spirit* as *Elias* of old, but ye *erre*: Ye have a *zeal*, but not according to *knowledge*: This is not a (divine) *motion*, 'tis at (moſt) and at (beſt) but a (humane) Affection. Our *deſires* are *unlawful*, if we do not *deſire* things that are *lawful*. In order (therefore) to the *conſtituting* of *Deſire*, that it may be *right*, we muſt *deſire* things that are *lawful*.

3. Cordial deſires, are *working* deſires. *Endeavour*, is *added* unto *Deſire*. There muſt be *Works* as well as *Words*, and *doing* as well as *deſiring*. True *Endeavour* is ever a *Concomitant* of true *Deſire*. The
John 5. 5, *man* that had been *infirm thirty and eight years*,
6, 7, 8. could not *goe* into the *Pool*, but he could *lay* at the *Pool*; yea, did *lay* at the *Pool*: Though he could

could not *cure* himſelf, yet he could *wait* (there) to be *cured*, and was *cured* in *waiting* (there.) *He*, that is nothing but *Deſires*, ſhall have nothing that he *deſires*; but he that *addeth* good *Endeavours*, unto good *Deſires*, can ask *nothing* that is *good* (if for his good) but he may have it. There muſt not (onely) be *deſiring*, but (alſo) *doing*, or they are not *deſires* from the *heart*, and will not be *granted*. Lend an *ear* unto what the *Pſalmiſt* ſpeaketh: *One thing have I deſired of the Lord:* One thing (among) many things; one thing (above) many things: One thing have I deſired of the Lord: Here is *deſiring*; but is here all? No; here is *doing* as well as *deſiring*; here is *ſeeking*, as well as *deſiring*: One thing have I deſired of the Lord, *that will I ſeek after:* But, what is it? *That I may dwell in the Houſe of the Lord all the days of my life:* It ſeems that a great *Eſtimate* was ſet upon *Church-communion* then, though there be too little *Veneration* for this now: Here, he would *dwell* 'till he *died*; here he would dwell, 'till he had upon *earth* no longer to *dwell*: But, what was in his *Eye?* Were not *Loaves?* No: was it not a *Name* amongſt *Men?* No: Two things were in (his) *eye*, and ſhould be in (thine) too; in (mine) too; greater *ſight*, and greater *light*: Greater ſight; *to behold the beauty of Jehovah*: i. e. to behold the *face* of *Jehovah*; for Beauty *ſits* in the *face*, and the *face* is the *Seat* of *Beauty*: And, as greater *ſight*, ſo greater *light*; to *enquire in his Temple.* Pſal. 27. 4.

Cordial deſires, are *conſtant* deſires. *Jehu*, was ſoon out of *Breath*. *Ye did run well, who did hinder you, that ye ſhould not obey the truth?* The *deſires* of an *Hypocrite*, are not *deſires* from the *heart*, for he *looks* one way, and *rows* another; *pretends* one thing, and *intends* another; he hath *Jacobs* voice, and *Eſau's* hands. You muſt do by an *Hypocrite*, as we do by *Hebrew*, read it *backward*: An *Hypocrite* muſt be read *backward*. The *Deſires* of an *Hypocrite*, are by *Fits* and *Starts*, therefore not *cordial* deſires; but now *cordial* deſires, are *conſtant* deſires; they will *captivate* denyal. The 4. Gal. 5. 7.

Begger at the gate *knocks*, and *continues* knocking; he takes no *denyal*. Thus, the *Woman* of
Mat. 25. *Canaan* cryed unto *Chriſt*, but *Chriſt anſwered her*
22, 23. *not a word*. *Chriſt*, was a *Mute*, and yet ſhe *cryed*, *For the Diſciples ſaid, ſend her away, ſhe cryeth after*
24. *us*; Chriſt anſwered, *I am not ſent but to the loſt ſheep of the houſe of Iſrael*: He ſeemed (before) to *neglect* her, but (here) he ſeemeth to *deny* her:
25. She *cries* ſtill, *Lord, help me*: As her *Daughter* was her *own*, ſo her Daughters *caſe* was (as) her own, Lord, help me: She meets (now)
26. with another *repulſe*; *It is not meet to take the Childrens bread, and to caſt it to Dogs*: Was not here enough to *ſeal* up her *lips*? As *Chriſt* was a *Mute* at (firſt) is not *She* a *Mute* at (laſt?) No, but ſhe anſwers by an (ingenious) *inverſion*;
27. *Truth, Lord, yet the dogs eat of the crumbs which fall from their Maſters Table*: If I be a *Dog*, I am (thy) Dog: *Crumbs*, belong to *Dogs*; give me (therefore) the *portion* of a *Dog*: She had (indeed) this *property* of a *dog*, to *hold faſt*: If I be a *Dog*, indulge me the *place* and *portion* of a *Dog*; let me have the *Room* of a Dog, and the *Fare* of a Dog: *Chriſt* now (if I may write it with a holy *reverence*) is (as it were) in a holy *captivity* to her *cordial*, and *conſtant* deſire: This appears, by
28. what follows: *Oh Woman! great is thy Faith*; *be it unto thee even as thou wilt*; *And her daughter was made whole from that very hour*.

5. Cordial deſires are *holy* deſires. If the *Heart* be at *work*, then *Holineſs* is in the *Eye*. Though *perfection* be not in a Chriſtians *hand*, yet 'tis in a Chriſtians *eye*; the *beat*, *bent*, and *byaſs* of his *Soul*, is after *perfection*. That is a *deſire* from the
2 Cor. 7. 1. *heart*, which is a *deſire* to be *perfecting* holineſs, 'till the Soul be *perfectly* holy, and *perfect* in *holineſs*. When *deſires* are from the *heart*, they are *deſires* after (more) *holineſs*; after (more) *grace*.
Luk. 17. 5. *The Diſciples ſaid unto the Lord, Increaſe our faith*. Thoſe, who had (moſt) *grace*, *deſired* (more) *grace*. When the *Deſire* is from the *Heart*, 'tis a *Deſire* more for *Grace* than for *Peace*; more for *Conformity*, than for *Communion*; more for *Holi-*

neſs,

neſs than for *Happineſs*; more for *Purity* and *Perfection*, than for *Pleaſure*, and for *Pardon*. May the Apoſtle ſpeak? *I am in a ſtrait between two, having a deſire to depart* (to die) *and to be with Chriſt, which is far, far better*; or, which is *beſt of all*. I cannot think, that this (holy) and (happy) *Man*, deſired (only) to be perfectly *happy*, but (alſo) to be perfectly *holy*: I cannot think, that he (only) deſired *Death* for full *Communion* (with) *Chriſt*, but (alſo) for full *Conformity* (unto) Chriſt: I cannot think, that he (only) *deſired* a *death* to come upon the *life* of his *Body*, but (alſo) a *death* to come upon the *Sin* of his *Soul*. Phil. 1. 23.

6. Cordial deſires, are *hard* deſires. *Deſires* (from) the *Heart*, and the *Deſires* (of) the *Heart*, are not *weak*, and *feeble*, but *hard* and *ſtrong* deſires. As the Cry of a *Chriſt* was, ſo the *cry* of a *Chriſtian* is; but the *cry* of a Chriſt, was a *ſtrong* Cry. *Who in the days of his fleſh, when he had offered up Prayers and Supplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard in that he feared.* Thus the Cry of a *Chriſtian* is; 'tis a *ſtrong* Cry, when a Cry from the *Heart*. This *crying*, is called *wreſtling*. *And Rachel ſaid, with great wreſtlings* (with wreſtlings of God, Margent) *have I wreſtled with my Siſter, and have prevailed.* They that go (unto) a Cloſet *Jacobs*, are like to go (from) a Cloſet *Iſraels*; that go (thus) *praying*, are like to goe away (thus) *prevailing*. *A crying* (*mightily*) *was impoſed upon Niniveh*. A *Cry* (from) the *Heart*, is (ſuch) a *Cry*. A *Deſire* (from) the *Heart*, muſt be a *ſtrong* deſire; ſuch a deſire as *Chriſt* had, when he ſaid, *With deſire I have deſired to eat this Paſſeover with you, before I ſuffer*. When the *heart* is at *work*, the *Man* is in *earneſt*, and *heart-deſires* are *earneſt-deſires*. Heb. 5. 7. Gen. 30. 8. Jon. 3. 8. Luke 22. 15.

7. Cordial deſires, are *acquieſcing* deſires. As theſe are *limited* to the *Will* of God, ſo they *acquieſce* in the *time* of God. In order to the *regulating* of *deſire*, that it may be *right*, it muſt be according to the *Will* of God. *If we ask any thing according to his will, he heareth us*. We may *ask* long enough; 1 Joh. 5. 14.

deſire long enough; *pray* long enough, but not *receive*, if we *ask* not; *deſire* not; *pray* not, according to the *Will* of *God*. The *Will* of *God*, muſt be the *Boundary* for our *deſires*; and, as (this) *deſire* is according to the *Will* of *God*, ſo it *acquieſceth* in the *diſpenſement* of the things *deſired*, as to the *manner* and *time* of them. The Soul that's *cordial* in *deſire*, can ſay (thorough *Grace*) Lord (what) thou pleaſeſt; Lord (when) thou pleaſeſt; Lord (where) thou pleaſeſt; Lord (how) thou pleaſeſt. This *perſon*, looks upon *God* as the *Timer* of
Pſal. 31. 15. *mercy*, as well as the *Author* of *mercy*. *My times are in thy hand.* As (his) times of *deliverance*, ſo (our) times of *anſwer*, are in the *hands* of *God*. The *timing* of *mercy*, is (equally) to be *eyed* with the *giving* of it, and the *Soul* is to *acquieſce* in the *one*, as well as in the *other*.

Thus, have I caſt in my *Mite*, concerning the *deſires* (of) the *Heart*, and (from) the *Heart*; but (by way of *addition*) ſuffer (of three things) a (conciſe) and (diſtinct) *diſcuſſion*.

1. Whether the *deſires* of the *Heart* ſhall be *anſwered*
Pſal. 10. 17. by *Chriſt*. This is evident: *Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart;*
Pſal. 145. 19. *thou wilt cauſe thine ear to hear. He will fulfill the deſires of them that fear him; he alſo will hear their*
Prov. 10. 24. *cry, and will ſave them. The fear of the wicked, it ſhall come upon him, but the deſire of the righteous ſhall be granted.*

2. Why the *deſires* of the *Heart* ſhall be *anſwered* by *Chriſt*. Theſe *deſires* ſhall be *anſwered*,

1. Becauſe *impoſed*. Though *deſire* is not anſwered
Ezek. 36. 37. (for) *deſire*, yet not (without) deſire. *Thus ſaith Jehovah God, I will yet for this be inquired of by the Houſe of* Iſrael, *to do it for them.*

2. Becauſe *promiſed*. Theſe *deſires*, are *laid* under
Pſal. 50. 15. *promiſe. Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.*

3. Becauſe *encouraged*. There is an *Encouragement*

1. Unto theſe *deſires*. *Ask, what I ſhall give thee.* If thou wilt not ask *me*, then I will ask *thee*. Did
1 Kings 3. 5. *Ahaſhuerus* ſay to *Eſther*, *What is thy requeſt, and it ſhall be performed even to the half of the Kingdom?* Thus, *God*; Ask, &c. After

After these *desires*. *I have given thee that which thou hast not asked, even riches and honour.* As there is *encouraging* (unto) so (after) *asking*. 2. 1 Kings 3. 13.

How the *desires* of the *Heart* shall be *answered* by *Christ*. *Christ* answers two ways; in *kind*, *in effect*. 3.

In *kind*. Thus *Hannah* was *answered* in *kind* concerning *Samuel*, whose name signifieth, *Asked of God*. *For this child I prayed, and the Lord hath given me my petition, which I asked of him.* 1. 1 Sam. 1. 27.

In *effect*. *Christ*, doth not (always) *answer* in *kind*, but when he *answers* not in *kind*, he answers in *effect*, if the *desire* be from the *Heart*, and (rightly) *constituted*. Thus *Paul* was *answered*, *My Grace is sufficient for thee.* 2. 2 Cor. 12. 8, 9.

Art *actually* in *Christ*? Be *joyous* then, for *He* is the *Physician* of greatest *value*. That, *Christ*, is (a) *Physician*, is evident; that, *Christ*, is (the) *Physician*, is evident; yea, that *Christ* is an *universal* Physician, and *universally* healeth, is as evident. *Who forgiveth all thine iniquities, who healeth all thy diseases.* Who (without a *Christ*) can *heal* any *disease*? but who (unless a *Christ*) can *heal* all *diseases*? Here, is *healing*; yea, healing *diseases*; yea, healing *all* diseases. A *disease*, is a *malady*, or a malignant *disposition* of *body*, or *soul*; and the same (in effect) with *sickness*. *Disease*, may be *reduced* to two Heads; *Corporal*, and *Spiritual*. To these *distinctly*. *Cordial* X. Psal. 103. 3.

Corporal. Thus, *Jehoram*, is *threatned*; *Thou shalt have sickness by disease in thy bowels, until thy bowels fall out, by reason of that sickness day by day.* 1. 2 Chron. 21. 15.

Spiritual. As there is the *plague* of the *Body*, so there is the *plague* of the *Soul*, the *plague* of the *Heart*. *When every one shall know the plague of his own heart*. Now, if ye *reflect* diseases *external*, or *internal*; *corporal*, or *spiritual*, *Christ*, is the *Physician* of greatest *value*, and the *Healer* of *all*. *He went about healing all manner of sicknesses, and all manner of diseases, among the people.* No *sickness*, or *disease*, came *amiss* to *Christ*. *He healed every sickness, and every disease, among the people.* If any *oppose*, that these *diseases*, are (onely) *corporal*, it is more than I understand; but, if it be so, it is 2. 1 Kings 8. 38. Mat. 4. 23. Mat. 9. 35.

aſſerted to my hand, that he (alſo) *healeth* all *ſpiritual* diſeaſes. *The blood of Jeſus Chriſt his Son, cleanſeth us from ſin*; yea, *from all ſin.*

1 Joh. 1. 7.

Queſt. But, what manner of *Phyſician* is this *Chriſt?*

Sol. 1. *Chriſt*, is, a *choice* Phyſician. *Chriſt*, is, a *great* Perſon. The *Gods* of the *world*, are *Gods* before *men*, but *men*, before *God*. They, are *Gods* of *men*, but not of *conſciences*; of *bodies*, but not of *ſouls*. *Chriſt*, is *greater* than *men*. *The Kings of* Tarſhiſh, *and of the Iſles, ſhall bring Preſents*; *the Kings of* Sheba, *and* Seba, *ſhall offer Gifts*; *yea, all Kings ſhall fall down before him*; *all Nations, ſhall ſerve him.*

Pſal. 72. 10, 11.

Hebr. 1. 5. *Chriſt*, is great; *greater* than *Angels*. *Unto which of the Angels, ſaid he at any time, Thou art my Son?* *Chriſt*, is a great Perſon indeed: *He is God manifeſted in the fleſh.* There are many (who call themſelves *Phyſicians*, but are *Mountebanks*, &c. perſons, of a poor *extract*, and *skill*, but, Chriſt,

Rom. 9. 5. is a *great* Perſon; *Over all, God bleſſed for ever. Amen.* If *God* ſit down firſt, *Chriſt* (as *Mediator* of the *Covenant*) may ſit down *next*. They ſay, where Natural *Philoſophy* ends, there the *Phyſician* begins. *Chriſt*, is a Perſon ſo *great*, that he *begins*, and *ends*, where he *begins* to *cure* a perſon. *Chriſt*, is an *Aſa*; a *Phyſician*; or *Healer* of *diſeaſes*, as the word ſignifies. A mortal *King*, may *engage* to *cure* the *Body*; a *Tumor* in the *Fleſh*; but, *Chriſt* (the *King* of *Kings*) *engages* to *cure* the *Treachery*, and *Tympany* of the *Soul*. *One*, told the *Adorers* of *Andronicus*, (that monſtrous *Miſcreant*) *That it was juſt they ſhould* dye *of the* Phyſick, *who made a* God *of the* Phyſician. But, now, it is no wonder, that thoſe (*actually* Chriſts) ſhould *live* by the *Phyſick*, for a *God* is their *Phyſician.*

Mamulus. Fuller's *Holy War.* p. 477.

2. *Chriſt*, is, a *coſtly* Phyſician. They were the *men* of *Judah*, that ſaid unto the *men* of *Iſrael*, *Have we eaten at all of the King's coſt? or, hath he given us any Gift?* But, none (*actually*) Chriſts, can ſay, that they have not eaten of (his) *coſt*; that they have not had (his) *Gift*. *David*, told *Araunah*, *That he would not offer burnt-offerings unto the Lord his God, that ſhould coſt him nothing.* At ſome *coſt* was *Chriſt*, with the *man* that fell among *Thieves*,

2 Sam. 19. 42.

Chap. 24. 24.

between

between *Jericho*, and *Jeruſalem*; but, at far greater *coſt* than *this*, hath *Chriſt* been: *He*, is not (onely) the *Phyſician* of the *Soul*, but his *blood* (alſo) goes for the *Phyſick* of the *Soul*. *I lay down my life for the ſheep*. Tyranous *Andronicus*, *ſported* himſelf in *ſhedding innocent blood*, which he (*wickedly*) called his *medicine* for all *maladies*: But, *Chriſt*, as he is a *Soul-Phyſician*, ſo his *Blood* is *Soul-phyſick*; this, is a *Remedy*, for every *Diſeaſe*; a *Salve*, for every *Sore*; a *Medicine*, for every *Malady*. It is written of *One*, That when the *War* was *finiſhed*, and he *returned* to *Rochel*, not a *day* paſſed over his *head*, wherein he did not *morning*, and *evening*, read over one of *Calvin*'s Sermons upon *Job*; which *Hiſtory* he called his (*Panchreſtum*) or *Phyſick* for all *Diſeaſes*; a *Salve*, for every *Sore*. What (then) may be ſaid of Chriſt's *Blood*? Certainly, he, was at great *coſt*, who did not (onely) *ſpend* his *breath*, but (alſo) *ſpill* his *Blood*. *He ſuffered without the Gate*.

Joh. 10. 15 Fuller's *holy War*, p. 471.

Admiral of France.

Heb. 13. 12.

Chriſt, is, a *cheap* Phyſician. *Phyſicians*, here below, are *dear*; very dear; the *Rich* (onely) are *qualified* to be their *Patients*; no *Purſe*, no *Phyſick*; they, will have *much*, though they do *little*; but, *Chriſt*, is a *cheap* Phyſician: *Wine*, and *Milk*, without *money*, and without *price*. *I will give to him that is athirſt, of the fountain of the water of life freely*. Now this (ſaith one) is

3. Rev. 21. 6.

1. The *Grace* of the holy *Spirit*, which is (now) given (by *drops*,) but (in *Heaven*) unto *fulneſs*; according to that, *The water that I will give him, ſhall be in him a Well of water, ſpringing up into everlaſting life*. Or,

Guttatim. Joh. 4. 14.

2. A *Fruition* of *God*, who is the *life* of *his*; according to that, *With thee, is the fountain of life*. Here, is *water*, and that is *neceſſary*; yea, *water* of *life*, and that is of *neceſſity*; yea, the *fountain* of the *water* of *life*; now, *water* (at the *fountain*) is *pureſt*, and *plentifulleſt*; there, *water* for *quality*, and *quantity*, is ever the *ſame*: yea, this *water*, is in a way of *Gift*; *I will give to him that is athirſt, of the fountain of the water of life*; *and that freely*: without *compenſation*; without *merit*. *Phyſicians*, here below, *indent* with their Patients; ſo much

Pſal. 36. 9

Pool, in loc.

Δωρεάν.

down,

down, and ſo much when the *Cure* is made; but, *Chriſt* (the *Phyſician of greateſt value*) does not
Rev.22. 17. *indent* with his *Patients*. *Whoſoever will, let him take the water of life freely.* Whoſoever, hath a *will* (from) *Chriſt* (for) *Chriſt*, let him take *Chriſt*; and the *Grace* of *Chriſt*; and the *Spirit* of *Chriſt*; and that *freely*; without *price*; or any *merit* of his *own*.

4. *Chriſt*, is, an *appointed* Phyſician. Some, *go*, yea,
Joh.12. 45. *run*, without *ſending*, but *Chriſt* did not. *He, that ſeeth me, ſeeth him that ſent me.* As *God* appointed
Iſa.49.6. the *Paſſeover*, ſo he appointed this *Phyſician*. *I will give thee for a light to the Gentiles, that thou mayſt be my ſalvation to the ends of the earth.* *Chriſt*, is under a *deſignation* (and that from the *Father*) in *order* to the *ſanctification*, and *ſalvation* of a *ſinner*.
Acts 5. 30,31. *The God of our Fathers, raiſed up Jeſus, whom ye ſlew, and hanged on a Tree; Him hath God exalted with his right hand*: But, to what end? *To be a* Prince, *and a Saviour; to give repentance unto* Iſrael, *and forgiveneſs of ſins.*

5. *Chriſt*, is, an *approved* Phyſician. There are ſome
Acts 2.22 *men* (*approved of men*) but (*the Man Chriſt Jeſus*) is *approved* of *God*. *Ye men of* Iſrael, *hear theſe*
Mat.14. 30,31. *words*; *Jeſus, of* Nazareth, *a man approved of God among you*; &c. *Chriſt*, hath been *tryed*; tryed to *purpoſe*. Thus, *Chriſt*, hath been tryed *Relatively*: *He*, was *tryed* in the *water*, and kept *Peter's* head above water. *He*, was *tryed* in the *Fire*, and kept
Dan. 3. 24, 25. the three *children* there: *Did we not caſt three into the Fire? True, Oh King! Behold, I ſee four, and the form of the fourth, is like the Son of God.* *Chriſt*, and the *Chriſtian*, in the *Ship* together; in the *Shop* together: *Chriſt*, and the *Chriſtian*, in the *Field* together; in the *Fire* together; Is not this *ſweet*? Oh this is *ſweetly ſweet!* But, as *Chriſt* was tryed *Relatively*, ſo, he was tryed *Perſonally*. Some men, have been *greatly* tryed: Thus, *Job* was; thus, *Paul* was; but, who ſo *tryed* as a *Chriſt*, in his *life*? *Being in an agony* (the word ſignifies, a *ſtriving*, or *wreſtling* againſt ſomething, as two *Combatants*, or
Luk.22. 44. *Wreſtlers*, do each ſtrive againſt other) *he prayed more earneſtly*; *and his ſweat was as it were great*

drops

drops of blood, falling down to the ground. And, who ſo *tryed* as a *Chriſt* in his *death? My God, my God, why haſt thou forſaken me?* *He*, ſpake this (ſaith *One*) in our *perſon*. They are not words of *complaining*, but *expreſſing* his *Grief*. The *Union*, was *not diſſolved*, but the *Viſion* was *reſtrained*. *God*, left him in great *diſtreſs*; withdrawing from the *humane* nature; pouring his *wrath* upon *Him*, as the *Surety* of *His*. Thus, *Chriſt*, hath been *tryed* (in) *life*, and (to) the *life*; thus, *Chriſt*, hath been *tryed* (in) *death*, and (to) the *death*: No wonder, now, *He is called a tryed ſtone.* Mat. 27. 46. *Athanaſius. Non ſolvit Unionem, ſed ſubtraxit Viſionem.* Iſa. 28. 16.

Chriſt, is, a *loving*, yea, *ever-loving* Phyſician. *Phyſicians* (here) below, do not love their *Patients*, as they love *themſelves*; they had rather a *thouſand* Patients ſhould *dye*, than *themſelves* ſhould dye: But, *Chriſt*, is ſuch a *Phyſician*, that he loves his *Patients*, as he loves *himſelf*; yea, he *ſeems* to love them *above* himſelf; for he *loves* them, and *lays* down his *life* for *them. Who loved us, and waſhed us from our ſins, in his own blood. Why will ye dye, O houſe of* Iſrael? *For, I have no pleaſure in the death of him that dyeth, ſaith Jehovah God.* Why will ye dye? will ye not (onely) kill your *ſelves*, but (alſo) *me?* Let me *dye*, that ye may *live*; let me have a *Croſs*, that ye may have a *Crown*; let me be *betrayed*, that ye may be *bleſſed*; let me be *buffeted*, that ye may be *beautified*; let me be *crucified*, that ye may be *crowned*; let me be *ſacrificed*, that ye may be *ſanctified* and *ſaved. Thus*, a *Chriſt* loveth, and (who but a *Chriſt*) thus *loveth? His*, are *loved* (rather) than *Himſelf*; if not (above) *Himſelf.* And, having (once) *loved*, he (ever) *loveth.* 6. Ezek. 18. 31, 32. Joh. 13. 1.

Chriſt, is, a *living*, yea, *ever-living* Phyſician. *Phyſicians* (below) *may* dye; *muſt* dye; yea, *often* dye, before the *Cure* is made; but, *Chriſt*, having *once* dyed, dyeth no more, but *lives* for evermore. The *Phyſician* of the *Body*, is *mortal* as well as the *Patient*, and may *dye* before the *Patient*; but, *Chriſt*, the *Phyſician* of the *Soul*, having (once) *dyed* (no more) *dyeth*; death, hath no more *dominion* over him. *As the Father hath life in himſelf, ſo hath he given to the Son, to have life in himſelf.* 7. Rom. 6. 10. Joh. 5. 26.

Chriſt,

8. *Christ*, is, a *valuable* Physician. *Job* (speaking of
Job 13.4. his *Visitors*) calls them, *Physicians of no value*; but,
Christ, is of *value*; of *great* value; of *greatest* va-
Col. 2. 9. lue. *In him dwelleth all the fulness of the Godhead per-*
sonally. *Christ*, is rarely *skilled*; infinitely *qualified*;
he knoweth every *Cause*, to him (therefore) is *easie*
every *Cure*. *Effects*, cannot be *produced* without *Cau-*
ses. It is a *Maxim*, That where sufficient *Causes* are
in *Act*, there (of *necessity*) the *Effect* must *follow*.
The *Effect*, cannot be *existent* before its *Cause*: *Ef-*
fects, must *depend* upon their *Cause*, as their *Base*,
and *Principle*. It is an approved *Aphorism*, That the
Cause precedes the *Effect*, in *order* of *Nature*; and
Time; and *Both*: every thing *resolves* into its *prin-*
ciple. It is *usually* said, *They are happy, who know the*
causes of things: And (in respect of corporal *dis-*
eases) they say, *That a disease is half cured, when the*
cause of it is discovered. *Christ*, knows the *cause*, and
therefore can make a *cure*. *Solomon*, was a great
Philosopher; his *Parables* prove his *divine* wisdom:
He, was *prodigiously* parted; greatly *read* in *Trees*,
and *Plants*; in *Beasts*, and *Birds*; in *creeping* things,
and *Fishes*; which *manifest* his *humane* wisdom.
1 Kings 4. 32, 33. But, a *greater* than *Solomon* is here under *discussion*;
Prov. 8. 14. *One*, that is not (onely) *understanding* in all things,
but (also) *understanding* it *self*. *I am understanding*.

9. *Christ*, is, a *sudden* Physician. Some *Physicians* of
the *Body*, are *long* in *curing*. As some *persons* are
long *diseased*; palsical *Eneas*, *kept his Bed eight years*:
The woman (whom *Christ* called a *daughter* of
Abraham) had a *spirit of infirmity eighteen years*:
There lay (also) at the *Pool* of *Bethesda*, a *man*,
which had an infirmity thirty and eight years: Now,
as some *persons*, have been long *diseased*, so, some
Physicians, are *long* in *curing* such *diseases*: They,
are *long* in *curing*, if there be *money coming*: Their
Cures, are like *Chancery-Suits*, depending several
Psal. 107. 20. *years*; but, *Christ*, is *quick* at *curing*. *He sent his*
word, and healed them. It is *enough* to the *Centurion*,
if he can but *get a word* from *Christ*: *Speak the*
Matth. 8. 8, 13. *word onely, and my Servant shall be healed. And Jesus*
said unto the Centurion, Go thy way, and as thou
hast believed, so be it done unto thee: And his Servant
was healed in the self-same hour. *Christ*,

Nullus effectus, datur sine causa, effectus sequitur virtutem causæ. Causa est prior effecto. Felix qui potuit rerum cognoscere causas.

Christ, is, a *ſeaſonable* Phyſician. The *ſeaſon* of a *mercy*, does greatly *accent* the *mercy*. For a *perſon* to be *ſinking* in the *Thames*, and for another to *reſcue* him from thoſe (mercileſs) *waves*, is not this in *ſeaſon*? For the *daughter* of *Jairus* (who was at the *point* of *death*) and the *woman* (with her *iſſue* of *blood*) of twelve years time, to be both *healed*, was not this in *ſeaſon*? For a *perſon* to be *arrived* near the *Gates* of *Hell*, by his *Sin*, and for *Chriſt* to give him *check* by his *Grace*, is not this in *ſeaſon*? For *Joſhua to ſtand before the Angel of the Lord*; *for Satan* (alſo) *to ſtand at his right hand to reſiſt him* (to be his *Adverſary*, margent) and for *God* to *reſcue Joſhua* (being a *Brand plucked out of the Fire*) is not this in *ſeaſon*? 10. Mark 5. 23, 24, &c. Zech. 3. 1, 2.

Chriſt, is, a *ſutable* Phyſician. All *Cures* (they ſay) are by *Sympathy*, or by *Antipathy*: Both theſe ways, Chriſt *cureth*. 11.

Chriſt, cureth, by *Sympathy*. *In all their afflictions, he was afflicted*. An *Eye*, for an *Eye*, and a *Tooth*, for a *Tooth*; *Blood*, for *Blood*. *By man came death, by man* (alſo) *came the reſurrection of the dead*. Saul, Saul, *why perſecuteſt thou me*? 1. Iſa. 63. 9. 1 Cor. 15. 21.

Chriſt, *cureth*, by *Antipathy*. There is *Good*, for *Evil*; *Light*, for *Darkneſs*; *Life*, for *Death*; *Heaven*, for *Hell*. *God, hath not appointed us unto wrath, but to obtain ſalvation, by our Lord Jeſus Chriſt*. Phyſicians, ſay, If ye would *cure* any *unſound* part, ye muſt *cleanſe* the whole *Body*. *Chriſt*, *cures* by *Sympathy*, and by *Antipathy*; he muſt needs *univerſally* cure, that *every way* cures. *Chriſt, hath once ſuffered, the juſt, for the unjuſt*. A *Phyſician*, asking a *Lacedemonian*, *How he did*; anſwered, The *better* that *I meddle* not with *Thee*, nor *take* of (thy) *Phyſick*. Certainly, no *Soul* (unto whom *Chriſt* hath been a *Phyſician*) will ſay ſo of (his) *Phyſick*. 2. 1 Theſſ. 5. 9. *Non curatur pars, niſi curetur totum*. 2 Pet. 3. 18.

Chriſt, is, an *incomparable* Phyſician. *Chriſt*, is *incomparably* qualified, and under an incomparable *qualification*. It is ſaid of a good *Chyrurgion*, or *Phyſician*, that he muſt have an *Eagles Eye*; a *Lyons Heart*; and a *Ladies Hand*. *Chriſt* (with the greateſt *Reverence* be it *written*) hath all theſe. 12.

A good *Phyſician*, muſt have an *Eagles Eye*. *He*, 1.

that

that is *good* at *healing*, had need be *good* at *seeing* that he may *discover* where the *fault*, and the *failing* is. Thus, *Christ*, is *incomparably* qualified; *He* is *excellent* at *seeing*; *excelling*, in *seeing*; so *good* at *seeing*, that he gave *sight unto one that was born blind.*

Joh. 9. 6, 7

2. A good *Physician*, must have a *Lyons heart*. *He* that is a *Physician*, must be strong, and stout-hearted; for, if the *Physician* fail, how will the *Patient* bear up his *courage*? A *Physician*, must deal *freely*, and *plainly*, with the *Patient*, telling him the *disease*, and the *danger*, if he take not (this) or (that) he is a *dead man*, &c. Thus, *Christ*, deals *freely*, and *plainly*, with the *souls* of *men*, and *women*; telling them, *If ye believe not that I am he, ye shall dye in your sins: except ye repent, ye shall all likewise perish.* If ye *come* not to *me*, and *close* not with *me* (*upon Gospel-terms*) ye will *live* in your *wounds*, and *lie* in your *wounds*, and *die* in your *wounds*, and be *damned* for your *wounds*. How *freely* did *Christ* deal with the *woman*? *He said unto her, Go, call thy Husband, and come hither. The woman answered, and said, I have no Husband. Jesus answered, and said unto her, Thou hast well said, I have no Husband; for thou hast had five Husbands, and he whom thou now hast, is not thy Husband: in that didst thou say truly.*

John 4. 16, 17, 18.

3. A good *Physician*, must (also) have a *Ladies hand*. A *Physician*, must *use* the *Patient* gently, and carry it towards the *Patient* tenderly. Herein, *Christ* (also) is (incomparably) *qualified*. How *tenderly* did *Christ* carry it towards the *Adulteress*? *Woman*, not *Adulteress*; *Woman*, not *Harlot*; *Woman*, not *Whore*: Woman, *Where are those thine Accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: Go, and sin no more.*

John 8. 10, 11.

Cordial XI. M. Knox. *In Adamo primo, potuimus non mori; in Ada-*

Art *actually* in *Christ*? Be joyous (at last) for the *death* of *Him*, is the *death* of *death* unto *His*. Blessed (saith one) is their *death*, who have *part* in the *death* of *Jesus*. In *Adam* the (first) there was a *possibility* of *living*; in *Adam* the (second) there is an *impossibility* of *dying*. I have read of *One*, who *pretended*, that he had a *Salve* for every *Sore*; a *Medicine* for every *Malady*; and could *cure* all *diseases*,

eaſes, but *death*: *Death* (the *Miſtreſs* of *Mortals*) was ſuch a *diſeaſe*, that he could not *cure*. *Death* (the *Empereſs* of the *Univerſe*) was ſuch a *diſeaſe*, that he could not *cure*. But, now, the *death* of *Chriſt*, will make a *cure* of *death*; it will make a *cure* of a *twofold* death; of the *firſt*, and the *ſecond* death. mo *ſecundo*, *non poſſimus mori*.

The *death* of *Chriſt*, *diſarms* the (firſt) *death*. *Oh Death! where is thy ſting? Oh Grave! where is thy victory? The ſting of Death, is Sin; and the ſtrength of Sin, is the Law; but thanks be to God, that giveth us the victory thorough our Lord Jeſus Chriſt.* 1 Cor. 15. 55, 56, 57. 1.

The *death* of *Chriſt*, is the *death* of this *death*, unto a perſon *actually* in *Chriſt*; it is to *Him*, a *ſtingleſs* death; it is to *Him*, not a *Foe*, but a *Friend*; this *perſon*, may *look* this *death* in the *face*, and *laugh*, Oh *Death!* where is thy *ſting?* As if an *honeſt man* (being ſet upon by an *High-way man*) ſhould *diſarm* him, and then ſay, Where is thy *Sword* now? Where is thy *Piſtol* now?

The *death* of *Chriſt*, *prevents* the (ſecond) *death*. Oh! what is the *firſt*, to the *ſecond* death? The *ſecond* death, is *eternal* death. *Who can dwell with devouring fire? who can dwell with everlaſting burnings?* Now, thoſe *actually* (in) *Chriſt*, and *overcoming* (thorough *Chriſt*) ſhall not be *hurt* of the *ſecond death*. *He* (or *She*) *that overcometh, ſhall not, not* (ſo the *Greek*) *be hurt of the ſecond death*. But, Soul, art *actually* in *Chriſt?* that thy Soul (then) may be *filled with joy, and peace*, (like the *water-pots* of *Galilee*, up to the very *brim*) *thorough believing*, be in a *reflection* of theſe two *concluding* words. 2. Rev. 2. 11.

Art *actually* in *Chriſt?* Then *He* will be thy *Guide* (unto) *death*. *For* (*this*) *God, is* (*our*) *God*; but how long? until *Sin* riſe, or *Satan* rage; until there be a ſliding *foot*, or a backſliding *heart*; until I be a *Captive* to *Temptation* without, or *Corruption* within; and (I fear) no longer: mark the words; *For* (*this*) *God, is* (*our*) *God, for ever, and ever*; *he will be our Guide, even unto death*. Pſal 48. 14. 1.

Art *actually* in *Chriſt?* Then *He* will be thy *Guide* (thorough) *death*. *To day ſhalt thou be with me in Paradiſe*. Was *Socrates* glad when his *death* Luk. 23. 43. 2.

ap-

approached? becauſe (as he thought) he ſhould go to *Homer*, *Heſiod*, and other *learned men*, whom (he thought) he ſhould *meet* with in the other *world*: How much more, ſhould *they* (who *live*, and *dye*, in a *Chriſt*) be *filled* with *joy*, and *peace*, that they ſhall go unto *God*, and *Chriſt*? that they ſhall go unto *Patriarchs*, and *Prophets*? that they ſhall go unto *Angels*, and *Apoſtles*? *Drink* (now) of the *Brook* by the *way*, and *lift* up thy *head*, for, the *death* of *Chriſt*, is the *death* of *death*.

Tit. 2.11, 12. *Hæc tria perpetuò meditare* Adverbia Pauli:
Hæc tria ſint Vitæ *regula ſancta tuæ.*

HALE-LU-JAH.

POEMA MORTUALE:

OR, AN

ELEGY

UPON

DEATH,

THE

LAW of NATURE,

AND

TRIBUTE of MORTALS.

By *R. M.*

No *Poet*, nor the *Son* of a *Poet.*

Duſt (*Bodies*) are, and unto Duſt *return:*
Souls, locked are not in a ſable *URN.*

In Chriſto *vixi*; *morior*; *vivamque perennè:*
Gratia, Chriſte, *mihi*; *Gloria*, Chriſte, *Tibi.*

Anno Prædicto 1679.

I. The *Prologue.*

The *Vale* of the *Author*, to the *Reader.*

AS with *Hortenſius*, 'tis not with *Me*;
Unapt to *write*, but *apt* to *ſpeak* was *He*:
Nor do I with *ALBERICUS* compare,
Unapt to *ſpeak*, but *apt* to *write* his *ſhare*:
For *words*, or *works*, their *Genius* rarely lay,
But (haltingly) do I go (either) *way*.
Death, ſubject is; a *Cup* full to the *Brim*;
An *Ocean*, where *Elephants* may *ſwim*.
In *POETRY* I'm *learning* but to *ſpell*;
Are *Deeps* exhauſted with a *Muſcle-ſhell*?
One was a *Mute*, wiſe *Cato* being there;
Give fancy *Vent*, *Du-Bartas* was not here.
This *Poem* (now) takes air, our mortal *Fate*,
As to *CONDOLE*, ſo to *Congratulate*.
Doſt *live* to *dye*? this *ſhews* a (doleful) *ſtate*:
Doſt *dye* to *live*? this (Dolour) *antiquate*.
Is *Truth* the *White*? let that *Man* never *ſpeed*,
Who (from the *Iſſue*) cenſures of the *Deed*.
Man may *attempt* all *Men* to *pleaſe* as *ſoon*,
As *He* that made a *Veſtment* for the *Moon*,
To *ſuit* (each) *interchange*: ah (jugling) *Ape*!
Dayes (ſcarcely) two *She* keepeth in a *Shape*.
Proſe (*Poems* too) meet with a (critick) *wound*;
Some (Faults will *find*) beſides *Faults* to be *found*:
Wing *Momus* (then) this *Book* is not for *Thee*;
And *Zoilus* take thy *Flight* as *far* as *He*.
Art *Notional*? 'twas no Prophetick *Brain*,
Art *Critical*? 'tis no Poetick *Strain*;
But art *Celeſtial*? (here lies the *STRESS*)
Moſt (lovely) *Truth* ſhews in her (native) *Dreſs*.
Now, *Reader*, take; taſte; eat; but (alſo) *wiſh*;
'Tis (Lordly) *Fare*, though in au (earthen) *Diſh*.

II. The *Deſcription.*

PAle *Death* the *Subject* is; but what is *Death?*
From (liſened) *duſt*, but a (departed) *Breath.*
But is not *Death* (ſo worthy *Meditation*)
An *Eſſence?* No, nor *Subſtance*, but *Privation.*
There *Beings* are, but *Death* no *Being* have;
No *Creature* 'tis; for *Creatures* 'tis a *Grave.*
Death's but a *Fall*, which (by a Fall) *invaded*
This *Microcoſm*; whereby he was *degraded.*
Some *Perſons* are for *Debts* in *PRISON* laid;
This *Debt* pays *Man*, though *Man* be left *unpaid.*
Man, mortal is; this *Microcoſmus* muſt
Strike *Sail* to *Death*, and *graved* be in *duſt.*
Life's but a breathing *Death*; a *Tale* that's told;
He doth but *live*, that *liveth* to be *old.*
A *Vapor* is man's *Life*; a *Taper* burning;
'Tis like the *wind* that *paſſeth* not *returning.*
Ah! what is *Life?* a *Flood*; and *Ebb*; and *Man*,
Sails (then) into a (timeleſs) *OCEAN.*
Ah puzling *Theme!* was *Auſtin* at a *loſs*
What *Life* to call? let not my *Gold* be *Droſs.*
Mans *Noſtril* is a *paſſage* for his *Breath*;
'Tis then a (dying) *Life*, or (living) *Death.*
Life's but a (dying) *Death*; our *Bodies* are
But (living) *Graves*; the *longeſt* Liver *ſhare*
But in a *ſpan* of *days*; Death (homeward) *ſends*;
A *CIRCLE* 'tis, beginning where it *ends.*
Ah daring *Death!* the *Tribute* due to *Nature*;
The *Law* of *Mortals*, not reflecting *Stature*:
And of the *Univerſe* the *Empereſs*;
That viſit *Mortals* in a various *dreſs.*

III. The *Aſſertion.*

THE *Hebrew* Proverb travels very far,
In *Golgotha* Skulls of all *Sizes* are.
Death's not a (bie) but (beaten) *path* for *All*;
Here *Cræſus*, *Codrus*, ſtumble may, and *fall.*
One *ſhoots* the *Gulf*, yet *grounds* upon a *Shelf*;
A *Manuſcript* deceiveth *DEATH* it *ſelf.*
No *diſtance* doth this *Law* of Nature know,
But *Mortals reap* according as they *ſow.*
Death (to the *Grave*) is *path* for (any) *Foot*;
This (common) *Gulf*, the *mean* and *mighty* ſhoot.
They *bleſſed* are much more (let this take *Air*)
In *Peter*'s *Chain*, than *He* in *Peter*'s *Chair*:
Ah *Miſcreant* to *refuge* in a *Lye!*
Ah *Monſter-Man!* I *ſee* (as I paſs by)
Thy *Triple-Crown* begins to ſtand *awry*;
Down (*Dagon-like*) let this fall from on *high*;
Break *Crown*, *Head*, *Neck*, this is the (common) *Cry*;
Thus *wiſhed* 'tis, that thou may'ſt (ever) *dye.*
Popes (dyed) have, without a (doleful) *Song*,
Unleſs it were becauſe they (lived) *long.*
Where's *Adam*? *Abram*? *Iſa'c*? *Jacob*? Where?
Inventi non ſunt; they *SEPULCRED* were.
What *Proto-Adam*? Yea, *He* was a *Man*;
Red-earth I *find*, when that his *name* I *ſcan.*
This *Proto-Man* finds *Death* on *Nature* enter;
Thus *earth* to earth *returns*, as to its *Center.*
What *Abraham*? 'tis *ſtrange*; 'tis *true*, he *dies*,
And in the *CAVE* of *Mackpelah* he *lies.*
What *Iſa'c* too, a *TYPE* ſo *eminent*?
Types, *Shadows* are; Death *pitched* hath his *Tent*
With *Abraham*: Ah when his *Days* were *full!*
He (like a *Son*) unto his *FATHER* went.

The *Aſſertion.*

WHat *Jacob* too? *Eſau* ſupplanted *He*;
One named *right*, for *Name* and *Act* agree:
Ah but *Supplanters* may *ſupylanted* be!
Him (daring) Death *tranſplanted* have I *ſee.*
Mortality (whatever Men *ſuggeſt*)
Antiquity hath for her (native) *Creſt:*
Did not Death *reign* from *ADAM* unto *MOSES?*
Wher's *Matthew? Mark? Paul? Peter? James?* and *Joſes?*
Our *Fathers* where are *They?* the greateſt *Sage*
Is *ſlily* paſſing; *going* off the *STAGE.*
Well *ſtiled* (then) is *Death*, moſt aged *King*,
Who led the *Van*, and up the *Rear* does *bring.*
Ah read Death's *Motto* in a *Ladies* Line!
My *lot*'s to *Day*; to *morrow* may be thine:
And *wond'r* not at that true *Celled-ſenſe*,
Amongſt theſe *Skulls* I *find* no difference.
But where's *Methuſelah* of all moſt *gray?*
Scan but his *name*, the *word* the *man* bewray:
Years lived *he* Nine hundred ſixty nine,
But *dyed* then; no *longer* was his *Line.*
Though many (now) on *Beds* of *IVORY*
Do *ſtretch* themſelves; yet theſe muſt alſo *lie*
In *Beds* of *Earth*; this *Tribute* pay they *muſt*,
And for their *Heads* a *Pillow* have of *Duſt.*
The great *Mogul* erects his *Neſt* on *high*;
But *liveth* he, that ſhall not (alſo) *dye?*
All *dyed* have, that *lived* have; or have
Tranſlated been, and ſo *deceiv'd* the *Grave:*
Thus *dye* ſhall *All* that *live*, or *changed* be;
From *ADAM* all *derive* their *Pedigree.*
Now, *Reaſons* take (from *one* ſo *low* in *Stature*)
Why *Death* ſhould be a *Tribute* due to *Nature.*

Death

IV. The *Reaſons.*

1. The *Decree* of *God.*

DEath, *ſeizeth* All, for this is God's *Decree*;
She *ſeizeth*, but will not *ſurrender* Thee.
Death (Heavens *Statute* is) in *Scripture-ſenſe*,
Each mans *line* meets in this *Circumference*.
Earth, *Heaven*, *Hell*, their *Laws* are *different*,
(If *writing* thus be not *impertinent*:)
Earths Law *municipal*, is (once) to *dye*;
But *Heavens* is to live *eternally*:
Hell (alſo) hath a *LAW*, to *dye* for *ever*;
Take *proſpect* (here) of three; *Once*; *alway*; *never*.

2. The *Matter* of the *Body.*

ADd (nextly) now the *Matter* of the *Man*;
This *Fabrick* (then) *Eternize* if ye *can*.
Ah *mortal* Man! made up of *Elements*;
Earth, *Air*, *Fire*, *Water*, are *Ingredients*:
For *Man* to *dye*, to me appeareth *juſt*,
Who (at the firſt) was *reared* out of *duſt*.
The *Breath* of *God*, the *Soul* I find to be;
The *Work* of *God*, the *Body* ſeems to *me*.
The *Building*'s *Clay*, the *Baſis* (alſo) *Duſt*;
The *Creature* to the *Center* (dying) muſt.

3. The *Merit* of *Sin.*

ALl *ſinned* have, and therefore *All* muſt *dye*;
This muſt be *true*, or *Truth* muſt be a *Lye*.
The *Soul* dyes not, 'tis an (immortal) *Spirit*:
The *Body* dyes, 'tis *Sins* (undoubted) *Merit*.
Sins *venial*, and *mortal*, *Papiſts* make;
But this *diſtinction* is a groſs miſtake.
As *Adam*'s bounds were ſet, and *Soul* endued;
So *breaking* theſe, a (double) *Death* enſued.
'Tis *better* thus (infernal) *Sophiſtry*
To naus'ate, than a (double) *Death* to *dye*.

V. The *Uſes.*

THree *Uſes* (now) of daring *Death* be *making*;
High *Prudence* 'tis right *Meaſures* to be *taking*.

I. Of *Trial.*

TRy, *mortal* Man; come to the *Teſt*, and try;
Stage *Perſons*; alſo *Things*; yet Man muſt *dye*.
Can any *PERSON*? Or, can any *THING*
(That Perſons *deck*) match *Death*? this (timely) bring.

1. Of *Beauty.*

CAN *Beauty* (that's a *Snare*) from Death's *Arreſt*
Bail *MORTALS*? No; as *Ages* do *atteſt*.
Can *Beauty* (ſo *admired* by the *Tall*?)
No, mortal *Man*, for Nature caught a *Fall*,
When *ſhe* was *young* (as did a petty *Prince*)
Which cauſed hath her *halting* ever *ſince*.
She's *courted*; *painted*; *ſpotted*; yet I *ſee*,
'Tis (native) *Beauty* without *ſpots* to *be*.
Some *try* to *mend*, but while they *mend*, they *marr*;
For *Beauty-ſpots*, the *SPOTS* of *Beauty* are.
Fade *Beauty* will like *Flowers* of the *Field*;
Not *ſhot-free* girded with an *Ajax*'s Shield.
She *fades*; *faints*; *falls*; and (*running* of her *Race*)
Hath for her *Scutch'on* but a (wrinkled) *Face*.
Where's *Sarah* that the *Court* of *Pharaoh* charm?
This (daring) *Death*, this *Beauty* doth *alar'm*.
Where's *Abſalom*, the *Beauty* of his *Age*?
He *acts* his *part*, and *goeth* off the *Stage*.
From *Head* to *Foot*, no *Blemiſh* could be *found*;
But Beauty *dyes*; Death *marching* is her *Round*.
This *Tribute* due to *Nature* payed *He*;
The *Halter* was his *Hair* upon a *Tree*.
Here (*Iſr'el*'s *Mirror*) had his mortal *Stroak*;
Will others (now) call this the Royal *Oak*?

Can

II. Of *Men*, and *Means*.

CAn *Men*, or *Means*? each *Creature* in its *Station*,
From Natures *inſtinct* plot its *Conſervation*.
What *Drug* by *Galen* could *preſcribed* be?
Or could *Hippocrates* by *DOSES* free
His Pat'ents? No; they *differ* as to *Stature*,
Yet payment make of *Tribute* due to *Nature*.
For Spirits *Chymiſts* are; *Phlebotomy*
A *Monſter* ſeems in that *extracting eye*:
They *breathe* no *Veins*; rare *Spirits* they *apply*;
But *ſalved* is not *DEATH* by Chymiſtry.
Two wayes there are *Diſeaſes* for to *cure*;
But neither can face-paling *Death* allure:
Is *Sympathy* the *way*? the *Arrow*'s wide,
For *Digby* that admired *Artiſt* dy'd.
Or is *ANTIPATHY*? ah but *undarted*
Is ſtill the *White*! beloved *Luke*'s departed.
Speak *Borgius* (that I may hear the *ſound*)
Who *Remedies* for all *Diſeaſes* found,
But *Death*; He *dyes*, and *dying* did *aſſure*
No *Drug*, or *Doſe*, of Death could make a *Cure*.
Let *Nature* (now) moſt *fortifie* that *can*,
Health's higheſt *ſphere* a *Criſis* proves to *Man*.
One way to *come* (into) the *World* had *all*;
But to *go* (out) a *thouſand*; and to *fall*.
A *Nail* kills *Siſera*; but, by a *Stone*
Goliah falls; for he would ſtand *alone*:
This *Giant* (now) *meets* with a mortal *Blow*;
Right goes an *Arrow* out of Heavens *Bow*:
One wound *Goliah* kills, but *twenty three*
Great *Cæſar* had, and then *departed* he.
Strong *Samſon* enters now, of whom 'tis *ſaid*,
He Rubbiſh *made*, and under Rubbiſh *laid*.
Thus *Men*, and *Means*, diſputing *Con* and *Pro*,
Do *act* their *Parts*, and off the *Stage* do *go*.

Can

III. Of *Honour* and *Policy*.

CAN *Honour*? No; the talleſt *Pines* are *ſhaken*
By ſmalleſt *winds*; and may not this *awaken*?
Sure *footing* (Soul) hath not *Magnificence*;
This may be in the Preterperfect *Tenſe*:
This (Bucket-like) now up, now down, is *She*;
But (down) the *mot'on* ſwifteſt ſeems to *me*.
Could I *prefer*, ſuch have *Preferment* ſhould,
Not that *would* Places, but that *Places* would.
All worldly *Grandeur* in the *Duſt* is *laid*;
As *Cæſar took*, ſo *Cæſar* Tribute *paid*.
Thus ROMAN *Honour* paſſeth as a *Blaſt*,
Though *Pompey* ſlew, *ſlain Pompey* was at *laſt*.
High *Haman* ſtaged is (making uproar;)
Next to the *King* does now this *Abject* ſoar:
As to *Deſign*, in *Jewiſh blood* he *wallows*;
As to *Deſert*, aſcendeth *He* the *Gallows*.

CAN *Policy*? No; *MAZIRINI* may
Strike *Sail* to *Death*, and go this (common) *way*.
Ah where's *Pythagoras*, with prudent *Cato*?
Where's *Seneca*, with *Socrates* and *Plato*?
Where's *Cicero*, with *Athen*'s *Legiſlators*?
And where's *Apollo*, with the *Commentators*?
But where is that (admired) *Ariſtotle*?
(Yet *Euripus* would not into his *Bottle*:)
So (often) *ebb*, and *flow* this *Deep*, that *He*
(*Unſatisfied*) would the *Bottom* ſee.
But where's *Achitophel*? accurſed may
Such *Policy* be to the (latter) *Day*:
An *ORACLE* was *He* within his *Age*;
But *hangs* himſelf, and *falleth* off the *Stage*.
Where's *Solomon*, more *wiſe* than any *other*?
That could *detect* the *true* from *feigned* Mother:
Ah (turbid) *Death*! *He* was a (mortal) *Sage*;
And being mortal *goeth* off the *STAGE*.

Can

IV. Of *Wealth.*

CAN *Riches?* No; or *Truth* is made a *Lye*;
But *Wealth*'s a gilded, lying *VANITY.*
The *World* (ſaith One) to *Man* is God's *Epiſtle*;
But (often) *proves* to *Man* a vexing *Thiſtle.*
The *World*'s a *Labyrinth*; my Soul *beware*;
And (*Michal*-like) is *given* as a *Snare.*
Ah *bitter-ſweet*, and that but for an *hour!*
Sweet is the *Promiſe*, but the *Payment* ſowre.
The *World*'s a *Cheat*; the things thereof *decay*;
And (*Laban-like*) for *Rachel Leah* pay.
A *Syrens* Song, and unto Whoredom *pander*,
Which cauſeth many (*Dinah-like*) to *wander.*
Ah *England* mourn, and grow into a *Paſſion!*
The *Spaniſh* Mode, is now an *Engliſh* Faſhion.
Moſt vainly *Mortals* worldly things *aſpire*;
Theſe are not *Food*, but *Fewel* to *Deſire.*
Shall *Hearts* be *ſet* on that, where (onely) *Feet*
Should *ſtanding* be? hence *bearing* but a *Sheet.*
Job ſtaged is, and not for *Wealth* the *leaſt*,
But *greater* than the *greateſt* of the *Eaſt*;
His *Subſtance* winged is (the *Blow* was *ſuch*;)
But *Jah Jehovah* gives him *twice* as *much.*
No *Object* for the *Eye* is *Wealth*, and can
This *Object* be unto the *Heart* of *Man?*
But *worldly* Men make for *themſelves* a *Rod*,
Below a *Soul*, is *all* below a *GOD.*
Where's *Craſſus? Cræſus? Crates? Ariſtippus?*
Or *Cyrus? Xerxes? Dives* and *Philippus?*
Left by the *World* are *they*, where (*living*) find them;
And (*dying*) they do *leave* the *World* behind them.
Where's *He* that had ſo vaſt a *Territory?*
Who *Ruler* was (according to the *Story*)
Of *Provinces* an Hundred twenty ſeven;
The *Man* is *dead*, and gone to *Hell*, or *Heaven.*

Can

V. Of *Fortitude.*

CAn *Fortitude?* This *Mortals* rarely *deck*;
A (rare) but (rich) *Gem* 'tis about the *neck*
Of *Potentates*; refute it if ye *can*,
Son unto *Cæſar Valor* makes a *Man.*
Great *Alexander* would *immortal* be
Unwounded; wounded *mortal* proved *he.*
Where's (little) *David?* yet hath (little) *Fear*;
Who *killed* both the *Lyon* and the *Bear*:
Philiſtine-foreskins hanged up may be,
As (ſignal) *Trophies* for a *Saul* to *ſee*:
Yea, *Gath-Goliah*, dreadful in his *motion*,
Had (native) *Blood* preſcribed for a *Potion*:
Ah but he *dyes* (as *Scripture* hath *averred!*)
And in the (Royal) *City* was *interred.*
Stout *Hannibal* (*Rome*'s *Terror*) where is *He?*
Or thoſe ſtout *Scipio's*, that would not *flee?*
Where's *Saladine*, that (Oriental) *Victor?*
Or where ſhould I *dig* for (puiſſant) *Hector?*
Huniades doth next *aſcend* the *STAGE*,
Who (all his Race) did *war* with *Turciſts* wage;
In *Battels* many (ſtoutly) he *engage*,
And (thorough Valor) *Turky* did *enrage*:
To this (vaſt) *Empire* dreadful was his *name*,
Their (crying) *Babes* were *ſtilled* with the *ſame*;
Jobs (iron) *Pen* take to *engrave* his *Fame*,
(My *Narrative* defective is, and *lame*;)
That to *Poſterity* tranſmitted may
His *Valor* and his *Conqueſt* be I ſay.
Where's *Scanderbeg?* who was ſo *valorous*;
And with his *Valor* ſo *victorious*:
In more than twenty *Battels* he *engage*
Proud *Saracens*; whoſe right *Arm* did *preſage*
His *Valor* and his *Conqueſt* in his *Age*:
This (matchleſs) *Valor* goeth off the *Stage.*

VI. Of *Learning.*

CAn *Learning*? This to *Tully* doth *allye*;
Knots-Gordian this (thorough Art) *untye*;
Which one no *way* but (by his Sword) *eſpie*:
But did not *Tully*, and his *Nephew* dye?
Keep *Learning* in her (native) *Orb*, and thus
Shall due *Reſpect* be for *Philologus*.
Wher's *Homer*? *Horace*? *Zeno* and *Prochorus*?
Or *Xenophon*? *Tertullus*? *Theodorus*?
Wher's *Plato*? *Plautus*? *Plutarch*? *Theophraſtus*?
Or *Memucan*? *Alvarez* and *Eraſtus*?
Wher's *Auſtin* with his *Tract* of *Recantation*?
Or *Ambroſe*, modeſt in his *Meditation*?
Though *Ignorance* to *Learning* giveth *check*,
Yet (ſurely) this the *Sons* of *Adam deck*.
Thus *Learning* in a *Lord* (as was of *old*)
Aſſimilates a *DIAMOND* in *Gold*.
Wher's *Origen* ſo full of *Allegories*?
Or *Moderators* in the *Conſiſtories*?
Wher's *Jewel*, who the *Truth* defended *well*?
Or *Bolton*, on *Death*, *Judgment*, *Heaven*, *Hell*?
Wher's *Chryſippus*? his *Study* might have bled him,
(For ought I ſee) had not *Meliſſa* fed him.
Wher's *Hilary* for *Stile* ſo greatly *eyed*?
Or *Gregory*, that was ſo *mortified*?
Wher's *Baſil*? *Beda* too? ſo *preaching* then
(If one ſpeaks *Truth*) the *ſtones* did cry *Amen*.
Where are thoſe *prying Ones* of *Iſſachar*?
And wher's *Eraſmus* learnings morning *Star*?
Wher's *CYPRIAN* ſo worthy *Martyrdom*?
With very many more? but here's no *room*.
Wher's *Moſes*, mighty, both in *Words* and *Deeds*?
Death (unto *Death*) the *man* in *Moab* bleeds.
Wher's *Cranmer*? *Ridley*? *Lambert*? and the *reſt*?
Ah *dead* are *theſe*, and *dying* are the *beſt*!

II. Of *Terror.*

ART out of *Chriſt* ? On *Ebal* ſtand I muſt,
And *Lectures* (now) not (onely) *read* of *Duſt*;
But (alſo) *Wrath*, that's *blown* into a *flame* :
Almighty *Breath* is *kindler* of the *ſame*.
To *Souls* in *Chriſt*, Death is moſt *amiable*;
Moſt *terrible* of all things *formidable*
To Chriſtleſs Ones; yea (this) appears to *me*
Of *HELL* the very *Suburbs* for to be.
Ah mortal *Man!* If I may ſpeak my *Senſe*,
Infernal *Dregs* are in the (future) *Tenſe*.
'Tis pity that an *ENOSH* is *deterred*
From (dying) *Thoughts*, for *Bildad* hath *averred*
That *Death* the King of *Terrors* is to *thee*,
If *Chriſtleſs* dying; and thus unto *me*.
Lend but an *Ear* to what the *Romiſts* ſay,
Rome (unto *Heaven*) is the (onely) *way*:
Ah but (my Soul) go not ſo far *about!*
A *Papal-Toe* may (ſometimes) have the *Gout*:
Rome's *Monſter* goeth *wrong*, and will not *ſuffer*
A going *right*; this *Candle* wants a *Snuffer*;
Yea, an *Extinguiſher*, that *lighted* may
A *better* be, and *light* a (better) *way*.
Ah needs muſt *Hell* a diſmal Dung'on be!
Where Heavens *Sun* ſhall never *ſhine* to *thee*.
Sin, hath no *Mean*, but not at all to be;
Sin, is the *Means* for to endanger *thee*.
Prepare for *Death*; let this *appear* to *thee*
Certain; *uncertain* is the *Time* to *me*.
Death (if no *Children*) did a *Rachel* cry;
Ah *crying* be a *Chriſt*, or elſe I *dye!*
Doth *Death* arreſt, and find thee without *Grace*?
With *Judas* (then go to thy proper *place*.
If (true *Grace* (here) ſhall not *implanted* be,
Then *Woe*, *Woe*, *Woe* (hereafter) unto *thee*.

Aſcend

III. Of *Triumph.*

Aſcend (my *Soul*) on Mount *Gerizim* ſtand;
A taking *Proſpect* is the Holy *LAND.*
e *joyous* Saint, no *Corroſive* to *thee,*
f (ſtingleſs) *Death* can a *Memento* be.
ot *fuller* is of *light* the *Worlds* bright *eye*;
or yet the *Sea* with *water* (never *dry*)
en that mans *Heart* with *joy* who (truly) ſee
he *Death* of *Chriſt*, the *Death* of *Death* to be.
d *Heaven* Sin (thus *Anſelm* ſpeaks about it)
uch rather would *He* be in *Hell* without it.
drop of *Sin*, doth unto *Mortals* bring
ore *evil* than a *Sea* of *Suffering.*
here may be *Sorrow* without *Sin*, but *can*
(without *Sorrow*) be unto the *man?*
ath's an *Eclipſe*; to *man* this *happen* may
in a (clear) ſo on a (cloudy) *day.*
one (until *Death*) were bleſt in *Solon's* eye;
ney *bleſſed* are, that in a *JESUS dye.*
(moment) *Man!* be *winged* like a *Dove*;
d *reſtleſs* too, till *Arked* with thy *Love:*
lace thy ſelf with *Loves*; If *Chriſt* be *thine,*
ALL into *Honey*, *WATER* into *Wine,*
verted are: Now *Marah* taſteth *ſweet*;
d (lovely) will *appear* a (winding) *ſheet.*
ake *Death* familiar; this *welcome* thus;
me *Life*, come *Death*, with good *Ignatius.*
e *preſence* of all *Good*, is *Heaven*; and
e *abſence* of all *Evil:* Here's a *Land!*
then (my Soul) *ſuck* ſweetly here, and *crave* it!
Heaven 'tis to *hope* it; what to *have* it?
hus, Time's a *Space*, lent from *Eternity*;
Globe, that *rolls* with (ſlie) *Celerity:*
it is true, *Alpha* it is that *lends* it;
is as true, *Omega* 'tis that *ends* it.

Faith

VI. The *Epilogue.*

Faith (thorough *Grace*) make (now) of Sacred *Truth*
Muſt *NESTOR* dye? ſo may the *Shumem-Youth.*
Tis true, *Life* is the *Triumph* of each *Stature*;
Tis true, *Death* is the *Tribute* due to *Nature.*
All *Ages*; *Statures*; *Sexes*; *Siſes* muſt,
This *payment* make, and *bedded* be in *duſt.*
And he dyed, this *Epitaph* muſt have
Each *individual*, upon his *Grave.*
Death (ingreſs) had by *Sin*; this (ſadly) *woundeth*;
Sin (egreſs) hath by *Death*; this (gladly) *ſoundeth.*
Reader; the (*Bodies-death*) doth *perfectly*
From (*Deaths-body*) the Saint *indempnifie.*
Death, a *Dilemma* is; *non-pluſt* are *All*,
Who enter *Liſts*, and ſo *reſign* the *Wall.*
The *Fear* of *Death*, the *Soul* with *Terror* fill;
Death killeth (once) but *Fear* doth (often) *kill.*
A *Creature* (with the *Ephemera*) may
Be (as to *Life*) a *Creature* of a *Day.*
Years unto *One* the *God* of *Nature* gives;
Another not a *Day* in *Nature* lives:
View *Nature* (now) and in this (Glaſs) *deſcry*;
Art a *Day* old? then *old* enough to *dye.*
The *beſt* of *Men*, they are but *Men* at *beſt*;
The *worſt* of *Men*, dye *ſooner* than the *reſt.*
In *hearing*, *hear*; in *ſaying* (alſo) *ſay*:
In *trying*, *try*; in *praying* (alſo) *pray*:
In *doing*, *do*; in *giving* (alſo) *give*:
In *living*, *dye*; in *dying* (alſo) *live.*

Are grace-ful *Veins* found *running* thorough *Thee*?
All *Glory* (then) be *given* unto *THREE.*

FINIS.